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INTRODUCTION.

THE Purana which describes the occurrences of the Isana Kalpa and was related by Agni to Vasistha, is called Agneya. It consists of sixteen thousand stanzas distributed in three hundred and eighty-three chapters. The Puranas have obtained the name of *Panchalakshana* because their contents generally embrace five topics namely (1) Primary creation, or cosmogony, (2) secondary creation, (3) genealogy of gods and patriarchs, (4) reigns of the Manus, (5) history of the solar and lunar dynasties. The definition does not however necessarily signify that the Puranas exclusively deal with these topics only. On the contrary, every Purana dwells at length on one or more particular subjects and in some, these five primary topics occupy a very subordinate position. Our remark is particularly applicable to Agni Purana more than three-fourths of which have no connection however with the five principal topics. In the introduction Suta describes the subjects of knowledge, and therefore, the subject matter of this Purana, is two-fold—namely *Paravidya*, sacred knowledge or theology and *Aparā Vedyā*, profane knowledge or the arts and sciences known to the people. The subject matter of the Agni Purana is thus described in the Introduction :—

AGNI said :— Vishnu is the fire of universal dissolution and I am Rudra. I will communicate unto thee the essence of learnings, the Purana, that is the cream of all sciences and the cause of all; (13) [Containing an account of] creation and dissolution, of various families, periods of Manu and genealogies. The Lord Vishnu assumes the forms of fish, tortoise &c. There are two sciences, superior and inferior. O twice-born one, the Vedas, Rik, Yayush, Saman and

Atharvan, the six auxiliaries of the Vedas, namely (Sikshā), the science of proper articulation and pronunciation, (Kalpa) ritual or ceremonial, (Vyakarana) grammar, (Nirukta) etymological explanation of difficult Vedic words (Jyotiṣṭha) astronomy, (Chhandas) science of prosody, (Abhidhāna) lexicon, Mimānsā, Dharma Sastras, Puranakas, Nyaya, medical science, musical science, the science of archery and Political economy—these all are the inferior sciences. The superior science is that by which Brahma is comprehended (14—17). I will describe unto thee the great Purana, Agni, containing the great and eternal science of Brahma, that which is invisible, incomprehensible, stable and eternal; and is the cause of fish and other forms, recounted unto me by Visnū and unto the celestials in the days of yore by Brahmā (18—19).

In the general treatment of the subjects the author, however, does not stick to the five principal topics which should constitute a Purana. The general character. He even loses sight of the two-fold knowledge, divine and secular set forth by him originally in the introduction. He has introduced a number of topics, useful to men, without any system or method. His work is more like an Encyclopædia, containing a varility of useful topics bearing on later Sanskrit learning for Vedic rituals are seen no where in the book.

The contents of this Purana clearly show that it has no sectarian leaning. It impartially treats of Vaishnava, Saiva, and Sakta forms of worship. It is more a compendium of Sanskrit learning than the advocacy of any particular form of religion. It is classed among the *Tamasa* or the delusive division of the Puranas. Professor Wilson thus remarks on the general character of this Purana.

"From this general sketch of the Agni Purana it is evident that it is a compilation from various works; that consequently it has no claim in itself to any great antiquity,

although from the absence any exotic materials, it might be pronounced earlier, with perhaps a few exceptions, than the Mahomedan invasion. From the absence also of a controversial or sectarian spirit, it is probably anterior to the struggles that took place in 8th and 9th centuries of our era between the followers of Siva and Vishnu. As a mere compilation however, its date is of little importance, except as furnishing a testimony to that of the materials of which it is composed. Many of these may pretend no doubt to considerable antiquity, particularly the legendary accounts of the Avatars, the section on regal policy and judicature and genealogical chapters, how far the rest may be ancient is perhaps questionable, for there can be little doubt that the Purana, and comprehending such incongruous admixtures, is not the entire work as it at first stood. It is not unlikely that many chapters were arbitrarily supplied about 8 or 9 centuries ago, and a few perhaps even later, to fill up the chasms which time and accident had made in the original Agneya Purana."

He again remarks in his introduction to the Vishnu Purana :—

The cyclopædical character of the Agni Purana, as it is now described, excludes it from any legitimate claims to be regarded as a Purana, and proves that its origin cannot be very remote. It is subsequent to the Itihasas, to the chief work on grammar, rhetoric, and medicine, and to the introduction of the Tantrik worship of Devi. When this latter took place, is yet far from determined; but there is every probability that it dates long after the beginning of our era.

The materials of the Agni Purana are, however, no doubt, of some antiquity. The medicine of Susruta is considerably older than the ninth century; and the grammar of Panini probably precedes Christianity. The chapters on archery and arms, and on regal administration, are also distinguished by an entirely Hindu character, and must have been written

long anterior to the Mahomedan invasion. So far the Agni Purana is valuable, as embodying and preserving relics of antiquity, although compiled at a more recent date.

Professor Wilson gives the following summary of the contents of this Purana which will give our readers some idea of the numerous subjects treated of in this work.

The early chapters of this Purana describe the Avatars, and in those of Rāma and Krishna, avowedly follow the Ramayana and Mahabharata. A considerable portion is appropriated to instructions for the performance of religious ceremonies; many of which belong to the Tantrik rituals and are apparently transcribed from the principal authorities of that system. Some belong to mystical forms of Saiva worship, little known in Hindusthan, though perhaps, still practised in the south. One of these is the Diksha or initiation of a novice: by which with numerous ceremonies and invocation, in which the mysterious monosyllables of Tantras are constantly repeated, the disciple is transformed into a living personation of Siva, and receives, in that capacity, the homage of his Guru. Interspersed with these are chapters descriptive of the earth and of the universe, which are same as those of the Vishnu Purana; and Mahatmyas or legends of the holy places, particularly of Gaya. Chapters on the duties of kings and on the art of war then occur, which have the appearance of being extracted from some older work, as is, undoubtedly, the chapter on judicature, which follows them, and which is the same as the text of the Mitakshara. Subsequent to these we have an account of the distribution and arrangement of the Vedas and Puranas and, in a chapter on gifts, we have a description of the Puranas, which is precisely the same and in the same situation, as the similar subject in the Matsya Purana. The genealogical chapters are meagre lists, differing, in a few respects, from those commonly received, as hereafter noticed, but un-

accompanied by any particulars such as those recorded or invented in the Markandeya. The next subject is medicine, compiled, avowedly, but injudiciously, from the Susruta. A series of chapters on the mystic worship of Siva and Devi follows; and the work winds up with a treatise on rhetoric, prosody, and grammar according to the Sutras of Pingala and Panini.

It is extremely difficult to find out exactly the period
when this cyclopædic work was written.
Date,

It was undoubtedly written long before the Mahomedan invasion. "The chapters, twelfth to fifteenth, in which a synopsis of the Ramayana and Mahabharata is given, conclusively prove that the work was written long after Ramayana and the Mahabharata and at a time when those works had become very old and abstracts of them, were likely to be prized by the general readers." This is the view of Dr. Rajendra Lala Mitra. Besides many mystic rites, mantras and ceremonies, with which this Purana teems and many of which are entirely obsolete now and thoroughly inexplicable clearly prove its antiquity. The mantras are generally of the Tantric type. It may be that this work might have been written after Tantric form of worship had been introduced in this country. The likely inference is that this work was written after the Tantric period and as the author wanted to make a compilation of the history, mythology, rites, ceremonials, &c., of the Hindus for the information of the general readers he gave an account of many obsolete rites and mantrams that were in vogue in very ancient time.

The numberless obsolete rites, ceremonials and mantrams
Important topics described in this Purana, are of no interest to a general reader. But the chapters on medicine, materia medica and pharmaey as well as those on the treatment of elephants and horse diseases are highly interesting. Besides an exhaustive account of

Para-Vidya and the science of Brahma occurs in this Purana. It is a very interesting account and will prove, without doubt, highly useful to the readers. The chapters on Law-Courts, Judicial Officers, evidences, inheritance, boundary and other disputes, &c., may not be very useful to those who are familiar with the law literature of the Hindus codified by Manu, Mitakarshara &c., but they will afford a very profitable and interesting study to the general readers who have not the time and patience to go through those voluminous treatises. The subject of training in the use of arms and armour is treated in four chapters; of these archery is principally dealt with. These chapters are highly interesting and their abstracts will be found in Dr. Wilson's "essay on the Art of War as known to the Hindus." Dr. Rajendra Lala Mitra thus writes on the subject of *Gaja Ayurveda* and the veterinary art treated of in this Purana.

"The subject is named *Gaja Ayurveda* and is explained by one called Pālakapya and the latter, instead of addressing Susruta, makes Lomapada, king of Anga, the receiver of his instructions. At the close of chapter 291 Agni distinctly says that the instructions regarding horses had been imparted by Salihotra to Susruta and those regarding elephants had been communicated by Pālakapya to the king of Anga; the obvious inference is that the two names indicate not the same but two different persons.

In the next chapters Dhanwantari again takes up the thread of the discourse and dwells at some length on the value of the horse as a vehicle, and proper times and modes of using the animal. He concludes by saying that he would quote the words of Sālibotra on the good and bad points of horses and on the veterinary art. Accordingly chapter 288th is devoted to the quotation in question. Sālibotra is said to have been a Rishi of great renown who had acquired the veterinary art from the celestial horse doctors the two Aswins and had written the first book on the subject for

human use. His work has not yet been met with, but an abridgment of it by Nakula, the fourth of the Pandu brothers, is still current and veterinary art is in India indicated by the name of the Rishi. The vernacular form in northern India and also in Bengal is *Saluteri* and the practitioner of the art *Saluter*. In the reign of Ghiasuddin Muhammad Shah Ghilzai, A. H. 783-A.B. 1381, a Sanskrit work, styled *Salitar* appeared in a Persian dress under the name of *Kurrat-ul-mulk* and extended to 41 pages. Even before that, an Arabic version had appeared under the name of *Kitabul Baitarat*, and subsequently in the reign of Shah Jahan a Persian translation was prepared of a Sanskrit work named *Salotorai* which extended to 16,000 slokas. There is nothing however to show whether the original of any of these three versions was the work of Salihotra or a later compilation on farriery. Seeing that the word *Saloteri* is now become a common noun for farriery, I am of opinion, that the Persian versions were not taken from the original work of Salihotra, but from a later compilation, and this is confirmed by the fact of the originals of the three versions having been of very unequal lengths. It is doubtful if the verses quoted in the Agni Purana retain the *ipsissima verba* of Salihotra or are paraphrases."

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CHAPTER CLXXVII.

SAID THE GOD OF FIRE:—Now I shall describe the Vratas, which should be performed on the day of the second phase of the moon, and which grant enjoyment in this life and salvation in the next (1). For a year, the twin gods known as Ashvinis should be worshipped on the Pratipad Tithis. The worshipper should live on flower-diets on the occasions, whereby he would be wealthy in this life, and ascend heaven after death. The Yama Vrata should be first undertaken on the day of the second phase of the moon in the light fort-night of the month of Karticka. The god of death should be worshipped on the occasion, and the worshipper should observe a fast on all the subsequent Dvityā Tithis for a year, whereby he would be exempted from visiting the hell (2).

Now I shall describe the process of performing the Vrata, known as the Ashunya Shayanam (the Vrata of unlonely bed). The Vrata in question, should be performed on the Dvityā Tithi in the month of Shravana, and the following prayer should be made. "O thou bedecked with the sign known as the Srivatsa, O thou the husband of the goddess Lakshmi, O thou the abode of all beauty and prosperity, may my household which gives rise to opportunities for the cultivation of piety, wealth and enjoyment, be never destroyed. May the three fires never consume me, nor the gods and the Pitris break my connubial bliss; by bringing about a parting of my wife and myself. As thou never leavest the side of thy goddess Lakshmi, O lord, may I never feel the pangs of separation from my wife. As the goddess Lakshmi always graces thy bed with her celestial presence, so may I not be doomed. O thou destroyer of the

demon Madhu, to toss about in agony in a wifeless, lonely bed" (3—7).

The goddess Lakshmi and the god Vishnu should be worshipped for a year, and beds and fruits should be gifted away. Each month, the penitent (Vrati) should offer to the Moon-god (Vishnu manifest in the shape of the Moon), the Arghya offerings duly dressed up and consecrated with the following Mantra.

"Obeisance to thee, Oh Moon, who dost illumine the courtyard of heaven, and who hast come out as a resultant of the churning of the ocean of milk, by means of the primordial Hydra. I make obeisance to thee, Oh Moon, who art the younger brother of the goddess Lakshmi, and who dost enjoy the starry quarters of the heaven, as a lover enjoys his lady love," as well as with the Mantras respectively running as "Gham, Dham, Bham, Ham obeisance to the goddess Lakshmi" and "obeisance to the great-souled Vishnu who has incarnated in ten different shapes" (8—11).

In the night, libations of clarified butter should be offered into the sacrificial fire, and gifts of beds and bed-clothes should be made to the Brahmanas. Umbrellas, shoes, lamps, rice-plates, vessels, and pitchers full of water should be given to them as well. The man who performs with his wife the present Vrata, enjoys all the good things of the world and attains salvation after death (12—13).

Now I shall describe the process of performing the Vrata, known as the Kanti Vrata, which should be practised in a light fortnight in the month of Karticka. For a year, the performer should fast in the day, and take his meal in the night, on the occasion of each Dvityā Tithi, whereby his complexion would be improved and health invigorated (14).

Now I shall discourse on the process of performing the Vishnu Vrata, whereby one will attain all his wished-for objects.

The performer should bathe for four consecutive days commencing from the day of the second phase of the moon's increase, in the month of Pousha. On the first day, he should bathe with grains of sundried rice on his head, with the seeds of black sesamum on the second, with the drug known as the Vacha on the third, and with the drugs known as the Sarvoushadhi on the fourth. The drugs known as the Muramansi, Vacha, Kustha, Shailaya, the two sorts of Rajani, Shati, Champaka and Mustha, constitute the group of the Sarvoushadhis. The god Vishnu should be worshipped by mentioning such names of his, as Krisna (the destroyer of sin) and Hrishikesha (lord of the senses), and flowers should be offered at the feet, navel, eyes and the head of the deity in succession. Offerings should be made to the moon-god, by mentioning his names such as Shashi, Chandra, Shashanka, Indu, etc. The penitent should take his meal in the night before the moon goes down (15—19).

The man, who performs for a year and a half the Vrata held sacred to the god of wind, attains whatever he sets his mind upon. This Vrata was used to be performed in yore by kings, ladies and the gods (20).

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CHAPTER CLXXVIII.

SAID THE GOD OF FIRE:—Hear me describe the process of performing the Vratas, which should be performed on days of the third phase of the moon's wane or increase. First, hear me discourse on the Gouri Vrata, which should be performed on the occasion of the Lalita Tritya. On the day of the third phase of the moon's increase, the god Hara married Gouri in the month of Chaitra. The performer

of the Vrata, should bathe with the seeds of sessamum on his head that day, and worship Hara, and his goddess Gouri alone with golden fruits etc. The feet of the divine pair should be worshipped by repeating the Mantra which runs as "Obeisance to Pātalā." The calves of the god (Hara) should be worshipped by repeating the Mantra "Obeisance to Shiva," while those of the goddess should be worshipped by repeating the Mantra "Obeisance to the goddess Jaya." At the knee-joints of the god, the worshipper should offer flowers, by repeating the Mantra "obeisance to Rudra and Ishvara," while the corresponding parts of the image of the goddess, should be worshipped by repeating the Mantra which runs as "obeisance to the goddess Vijaya." Similarly the waist of the goddess, should be worshipped by repeating the Mantra, which runs as "Obeisance to the goddess Isha, the corresponding part of the image of Shiva being worshipped by repeating the Mantra "obeisance to Shankara." The chest of the god should be worshipped by reciting the Mantra running as "obeisance to the god who is the soul of the universe," while the breasts of the goddess should be worshipped by repeating the Mantra "obeisance to the goddess Ishani." Similarly the throat of the god Hara should be worshipped by repeating the Mantra running as "obeisance to Devatma," while the corresponding part of the goddess should be worshipped by repeating the Mantra which runs as "obeisance to Hradini." The two hands of the god should be worshiped by repeating the Mantra, running as "obseiance to Mahadeva," while those of the goddess should be worshipped with the Mantra "obeisance to Ananta." Similarly the hands of the imaged Shiva, should be worshipped by repeating the Mantra which runs as "obeisance to Mahadeva," while the corresponding parts of the images of the goddess, should be worshipped by reciting the Mantra "obeisance to the wife of the god Kalanala (the fire of universal dissolution). Then the divine appendages of the

The god and the goddess, should be worshipped by reciting the Mantras, which respectively run as "obeisance to the goddess of good fortune" (Soubhagya), and "obeisance to the god Mahesha." The lower lips of the images of the divine pair, should be worshipped by repeating the Mantras, running as "obeisance to the goddess who dwells amidst the bunches of juicy Ashoka flowers" and "obeisance to Ishvara." Similarly the faces of the divine images, should be worshipped by reciting the Mantras respectively running as "obeisance to the wife of the fourfaced deity," and "obeisance to the god Sthanu." Likewise the noses of the imaged deities, should be worshipped by repeating the Mantras, respectively running as "obeisance to the god who is manifest as half man and half woman" and "Obeisance to the goddess Amitanga." Similarly the eyebrows of the divine pair, should be worshipped by repeating the Mantras, respectively running as "obeisance to the dreadful god (Ugra)," in the case of the god, and "obeisance to the goddess Lalita," in the case of the goddess. Similarly the palate of the imaged god, should be worshipped by repeating the Mantra which runs as "obeisance to the god Sarva," while the corresponding part of the goddess, should be worshipped by reciting the one, running as "obeisance to the goddess Vāsanti." Similarly the hairs of the divine pair, should be worshipped by repeating the Mantras, respectively running as "obeisance to the goddess who is the wife of Shrikanthanatha," and "obeisance to the god Shitikantha," the heads of the images being respectively worshipped with the Mantras such as "obeisance to the fierce and dreadful god (Bhimogra)," and "obeisance to the goddess who is the paragon of beauty (Surupini)" (2—12).

First, the eight goddesses, such as Soubhagya etc. and after them, the pair Uma Maheshvara, should be worshipped with Jasmine, {Ashoka, lotus, Kumud, Tagara, Malati, Kadamva, Karavira, Vana, and Sindhuvara flowers, as well as with fresh saffrons, in the different months of the year.

Clarified butter, cleansed saffron, Jivaka, Tarurai, sugarcane and Shindhuvara should be placed before the group of the eight goddesses of energy (Soubhagya etc.) stated above, in the month of Chaitra. The worshipper should live on Shringodaka, and sleep before the images of the divine pair. He should bathe in the morning, and worship a married Brahmana couple. The eight articles enumerated above, should be made over to a Brahmana, by repeating the Mantra which runs as "Be pleased with me, oh thou Lalita" (13—16).

The leaves of Bel fruit, cowdung, Mandara, washings of Shringa and the blades of Kusha grass, curd, thickened milk, and clarified butter mixed with water, should be given in the month of Karticka, the diet of the penitent being composed of clarified butter, the urine of a cow, black sesamum, and the composition known as the Panchagavya, in turn. Each of the eight goddesses of energy, should be addressed as "Be pleased, oh thou Lalita; be pleased, oh thou Vijayā; be pleased, oh thou Bhadrā; be pleased, oh thou Bhavāni; be pleased, oh thou Kumudā; be pleased, oh thou Shivā; be pleased, oh thou Vāsudevi; be pleased, oh thou Gouri; be pleased, oh thou Mangalā, and be pleased oh thou Sati," at the time of making the gifts in the months of Chaitra and others. At the close of the Vrata, fruits, a holy thread, a bed, a quantity of clarified butter, as well as a golden bell and a cow, and the golden images of Umā and Maheshvara should be given to a Brahmana. The preceptor, as well as a Brahman husband and a wife, should be propitiated with presents of clothes, etc, whereby the penitent (Vrati) would enjoy all the comforts of this world and attain salvation in the next (17—20).

A man attains good luck, health, beauty and longevity, by performing the Vratam, known as the Soubhagya Shayanam, which should be performed on the day of the third phase of the moon's increase. The Vratam should be undertaken on the day of the third phase of the moon's increase, either in

the months of Bhadra (Nabhasya), Vaishaka, or Mārga-shirsha, whereon the goddess should be worshipped with the Mantra, running as "obeisance to Lalitā." Each fortnight, the goddess should be worshipped on the day stated above, and a married Brahmana couple should be feasted and propitiated with presents at its close. Twentyfour Brahmanas should be sumptuously feasted on the occasion, whereby the performer of the Vrata would enjoy all the good things of the world, and attain salvation after death (21—23).

Now I shall describe another way of performing the above said luck-bringing (Soubhāgya) Vrata. The performer should undertake the Vratam on the day of the third phase of the moon's increase in the beginning of the month of Phalgunā, and forego all salted food. Beds and rooms with furniture, should be given to a Brahmana at its close, and a married Brahmana couple should be feasted with sumptuous repasts, and the performer should address the goddess as "Be propitiated, oh Bhavāni" (24—25).

Another way of performing the present Vrata, by which the performer will be translated to the region of Gouri, is as follows:—The Vratam should be practised on the day of the third phase of the moon's increase, either in the months of Magh, Bhadra, or Vaishakha. The Vrata, known as the Damanaka-Trityā, is characterised by the worship being conducted by means of a Damanaka plant. The Vrata, known as the Atma Trityā, should be undertaken on the day of the third phase of the moon's increase in the month of Māgha. The goddesses, such as Gouri, Kāli, Umā, Bhadrā, Durgā, Kānti, Sarasvati, Vaishnavi, Lakshmi, Prakriti, Shivā and Nārayani, should be worshipped from the abovesaid day in the month of Māgha, whereby the worshipper would be translated to heaven (26—28).

CHAPTER CLXXIX.

SAID THE GOD OF FIRE :—Now I shall describe the process of performing the Vratas, which should be practised on days of the fourth phase of the moon's increase (Chaturthi Tithis), in the different months of the year, and which grant enjoyment in this life and salvation in the next. On such a day in the month of Mâgha, the penitent (Vrati) should observe a fast and worship the god Gana. On the day following (Panchami), he should offer boiled rice mixed with the seeds of sessamum orientale to the god, whereby he would live in felicity. The principal Mantra which should be used in connection with the worship is "Gam Svaha," while all other acts of psychic assignment (Nyasa) etc, should be performed with the "Gam" Mantra. The god should be invoked as "come, oh Ulka," while he should be bid adieu, by repeating the Mantra which runs as "Depart, oh thou Ulka." The worship should be conducted by means of flowers and sweet-meats known as the Modakas. The Gyatri Mantra, sacred to the god and to be used in connection with the Vrata under discussion, runs as follows:—"Om let us know the god Maholka, do we meditate upon his divine self, and may he lead us to do the same" (1—3).

The man, who performs the present Vrata, on the day of the fourth phase of the moon's increase in the month of Bhadra, goes to the region presided over by the god Shiva. A man attains everything by worshipping the god Gana on such a Chaturthi Tithi. Such a Tithi, occurring in the month of Phalgunâ, is called the Avighnâ (unobstructed). A man, by worshipping the god Gana, on the fourth-day of the lunar month of Chaitra, becomes happy (4—5).

CHAPTER CLXXX.

SAID THE GOD OF FIRE:—Now I shall describe the process of performing the Vrata, known as the Panchami Vrata, which grants health, residence in paradise, and salvation. The serpents, such as Vāsuki (the primordial Hydra), Takshaka, Kālya, Mani, Bhadraka, Airāvata, Dhritarāshtra, Karkotaka, and Dhananjaya should be worshipped on the day of the fifth phase of the moon's increase, either in the months of Shravana (Nabhas), Bhadra (Nabhasya) Ashvina, or Karticka. These, when duly worshipped, grant to their votaries, the boons of long life, erudition, fame, and prosperity (1—2).

CHAPTER CLXXXI.

SAID THE GOD OF FIRE:—Now I shall describe the process of performing the Vrata, known as the Shasthi Vrata, and which should be practised in the months of Karticka and others. The penitent should live on fruits on the day of the Vrata, and perform it by offering Arghas and other oblations, whereby he would attain salvation (1).

The Vrata, known as the Skanda Shasthi, should be performed in honour of the Marshal of the heavens, on the day of the sixth phase of the moon's increase in the month of Bhadra. The Vrata, known as the Krishna Shasthi, should be first undertaken on such a Tithi, occurring in the month of Māgha. The penitent should observe a fast for

the whole of that day, and abstain from taking anything on such Tithis throughout the year. The effect of practising such a vow, is salvation after a happy and prosperous career on earth (2).

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CHAPTER CLXXXII.

SAID THE GOD OF FIRE :—Now I shall narrate the process of performing a Saptami Vrata (Vrata practised on the day of the seventh phase of the moon's wane or increase), which grants to all, enjoyment in this life and salvation in the next. Grief can never touch a man, who worships the sun-god with white lotus flowers on such a day, in the month of Magha ; the result of such a worship on an identical Tithi in the month of Bhadra, being the attainment of all wished for objects. The man, who observes a fast and worships the sun-god on such a Tithi in the month of Pousha, becomes purged of all sins. The fulfilment of all heartfelt desires follows in the train of such a worship, held on the day of the seventh phase of the moon's wane, in the month of Magha. Such a worship, performed on the day of the seventh phase of the moon's increase in the month of Phalgun, is known as the Nandā, and fills the votary with eternal felicity. A man by worshipping the sun-god on such a Tithi in the month of Māgha, conquers all his enemies ; whereas a suppliant for the birth of a child, should practise the Vrata on the same day (1—4).

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CHAPTER CLXXXIII.

SAID THE GOD OF FIRE:—Now I shall discourse on the process of performing the Ashtami Vratas (vows practised on the day of the eighth phase of the moon's wane or increase), of which the one usually performed on such a Tithi as the above, marked by the asterism Rohini, heads the list in respect of merit. Since, in the month of Bhadra, Krishna was born on the midnight of such a Tithi, marked by the asterism Rohini, the Tithi is known as the Jyanti (victorious) Ashtami. By observing a fast on such a Tithi in the month of Bhadra, a man becomes absolved of all impieties, accumulated in the course of his seven successive rebirths. The man, who fasts and worships the god Krishna, on such a Tithi in the month of Bhadra, marked by the asterism Rohini, attains salvation at the close of a happy and prosperous career on earth. The worship should be conducted by addressing Krishna and his relations as follows :—“I invoke the presence of Krishna as well as that of Valabhadra, Devaki, Vasudeva, Jashoda, and of the cows he used to take to the pastureage. I worship them all and make them obeisance. Obeisance to Krishna—the communion of the human soul with the eternal spirit,—to Krishna the life and soul of such a communion, and to Krishna who is the infinite Real, merged in by the soul in the above said act. I make obeisance and obeisance to Govinda—the protector or the all-pervading spirit of the universe, who has originally come into being, through an act of such blending of the finite, and the infinite soul (Yogadisaṁbhava). Accept these flowers and these perfumes thou relishest and art fond of, and grant me all boons, oh thou who art worshipped by the gods. I fumigate thee with the fumes of these burning incense-sticks, accept them, oh Hari, and so ordain that

people may burn incense before me, in awe and humility [some editions read "so ordain, oh Hari, that people may strew flowers in my path" (Pushpadhyam)]: Accept these flames of lighted lamps, waived before thee by my humble self, and lift me up towards fuller light and higher self, oh thou light of light—Oh thou who shinest through all flames and flashes. Obeisance to the lord whose embodiment is the universe. I am a suppliant at the feet of the God, who evolves himself out through the successive evolutions of the universe. I make obeisance to Govinda (the protector of the universe), and to the god manifest as absolute piety. Obeisance to the lord of virtues and to the god who presides over all virtues. Lie down (in this bed) who thou Govinda, who makest thyself manifest through all virtues. I make obeisance to the all, the all-pervading, and the all-controlling deity. I offer this holy thread unto the god Govinda. Accept this Argha offering, Oh thou manifest as the moongod and art accompanied by thy queen Rohini. Accept these Argha offerings, oh Moon, who hast come into being through the churning of the ocean, and hast sprung from the eyes of the holy sage Atri" (1—14).

The moongod, together with his wife Rohini, should be worshipped on the sacrificial sand-cushion. Similarly Devaki, Vāsudeva, Jashodā, Nanda and Valabhadra, should be worshipped thereon; and jets of clarified butter and molasses should be let flow on the ground in the mid-night. Clothes, gold, etc., should be given to the Brahmanas who should be sumptuously feasted. The man, who performs this Janmashtami Vrata (the celebration of the birth day of Krishna), becomes the father of many a good sons and goes to the region of Vishnu. Each year, the Vrata should be repeated with a view to beget children or to get rid of all dangers by praying as follows. "Bless me with offsprings, wealth, longevity, and health, O lord, and may my piety, possession and fortune augment and increase. May I ascend heaven and attain salvation after death" (15—18).

CHAPTER CLXXXIV.

SAID THE GOD OF FIRE :—Since the god Brahma worshipped the Matris on such a day, the eight Matris should be worshipped on the day of the eighth phase of the moon's wane in the month of Chaitra. By worshipping Krishna on such a day in the month of Chaitra, a man becomes the master of fabulous wealth (1).

Now I shall describe the process of performing the Vrata, known as the Krishna-Ashtami, which should be performed on such a day in the month of Magha. In a pure spirit, the penitent should fast in the night, by simply taking a dose of the cow's urine, sleep on the bare floor, and worship the god Shankara. On such a day as stated above, the penitent should worship the god Shambhu, in the month of Pousha, by taking clarified butter; while he should worship the god Maheshvara in the month of Magha, by living on a diet composed of thickened milk, on the day of observance of the vow. Similarly the penitent should eat the seeds of sessamum orientale on the day of the eighth phase of the moon in the month of Phalguni, and worship the god Mahadeva. The diet of the penitent on such a day in the month of Chaitra, should consist of barley, the manifestation of the god Hara to be worshipped on the occasion, being Sthanu. Similarly the penitent should worship the Shiva manifestation of the god, on such a Tithi in the month of Vaishāka, by taking only a handful of the washings of Kusha grass. The manifestation of Hara to be worshipped on such an occasion in the month of Jaistha is Pashupati, and the penitent should drink only the washings of Shringa, that day. In the month of Ashāda, the penitent shall eat the dung of a cow on a similar occasion, and worship the Ugra manifestation of the deity, Sarya being the

deity to be worshipped on the day of the vow (Vrata) in the month of Shrāvana, the diet of the observer consisting only of Arka. Similarly the Vrati shall worship the Tramvaka manifestation of the god, in the month of Bhadra, eating only the leaves of a Bel tree on the night of observance of the vow. The Vrati shall worship the Isha manifestation of the god Hara, in the month of Ashvina, eating rice on the occasion of the Vrata, and the Rudra manifestation in the month of Kārticka, taking nothing else than curd on such an occasion. The Homa ceremony should be performed at the close of the year, and the god should be worshipped in the mystic diagram (Mandala), where by the Vrata would be completed. Gifts of cows, clothes, and gold should be made to the preceptor and the Brahmanas. A man, by doing as above indicated and making the necessary prayer in connection therewith, enjoys all the pleasures of life and attains salvation after death. The man who breaks his fast in the night on the occasion of all the Ashtami Tithis in a year, and makes gifts of cows to Brahmanas at the close of the Vrata, goes to the region of Indra (2—8).

Now I shall describe the process of performing the Sargati Vrata, which should be practised on the occasion of an Ashtami Tithi, occurring on a Wednesday either in the dark or in the light fortnight of a month. The Vrati (penitent) should not take anything but molasses that day. Men, who observe the vow on the Tithi and in the manner, indicated above, never know any break down in their fortune. The penitent should live on a food, prepared with eight times the quantity of rice as would be contained in the hollow of the palm covered over with the last three fingers. The rice should be served on mango-leaves knitted together and spread over with the blades of Kusha grass. The goddess Amvica should be worshipped with all her retinue and divine appendages, and the observer of the vow should make gifts of rice mixed

with Karkati, after having heard from the preceptor the history of the origin of the Vrata, which is as follows:— “Once on a time, there lived a Brahmana whose name was Dhira. Dhira had a wife named Rambhā, a son named Koushika, a daughter named Vijayā, and a bull named Dhanada. Koushika, in the company of other cowherds, used to take the bull to the pasturage every day. One day while he was bathing in the Ganges, thieves came and took away the bullock. On coming out of the water, Koushika did not find the animal, and so he and his sister Vijayā went on and on in its quest, until they came unto a lake where they found the damsels of heaven, diving and plunging in water in frolics and sports. Whereupon, Koushika who was hungry and fatigued with a long journey, asked the damsels for food, and they replied that as he was a guest, he would have food on his having performed the Vrata. Koushika practised the Vrata as directed, regained the bull through its merit, and did ample justice to the victuals spread before him. Then Koushika and his sister Vijayā went to Dhira with the bull. Dhira gave Vijayā in marriage with the god of death and died. Koushika in turn became the king of Ayodhya, through the merit of practising the Vrata in question. Now it so happened, that Dhira and his wife were doomed to suffer the torments of hell, on account of their misdeeds in life, and so Vijaya wept and wept for many a sad and disconsolate night, implored her lord with many a tears and weeping caresses to liberate her sire from that doleful region, and behold her astonishment to find him, the next day, out on a hunting excursion. Vijaya asked him how he had been set free. Whereupon the lord of death replied, that the soul of Dhira had been set at liberty from the confines of hell, only through the merit of two Vratas, which Koushika had made over to him. Thus through the merit of performing the two Budhashtami Vratas, the parents

of Koushika were translated to heaven, and Vijayā in her turn, gladly undertook to practise the Vrata as well, which grants enjoyment of creature-comforts and an elevated existence after death" (9—20).

The man, who in the month of Chaitra, drinks the washings of eight tender shoots of an Ashoka tree, on the day of the eighth phase of the moon's increase, marked by the asterism Punarvasu, becomes exempted from all griefs. Grief can never approach nor affect a person, who performs the present Vrata which should be practised by reciting the following prayer—"I drink the washings of thy tender shoots, oh thou Ashoka tree—the fond offspring of glad spring-tide,—the grantor of all boons. I, whose heart is wrung with grief and anguish, drink the washings of thy spring-born tender shoots. Make me free from grief for ever." The man, who worships the Matrikas on the day of the eighth phase of the moon's increase, in the month of Chaitra, conquers all his enemies without any effort (21—23).

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CHAPTER CLXXXV.

SAID THE GOD OF FIRE:—Now I shall describe the process of performing the Vratas, which should be practised on days of the ninth phase of the moon's wane or increase, and which grant enjoyment of creature-comforts in this life and salvation in the next. The Vrata, known as the Gouri Navami, should be practised on the day of the ninth phase of the moon's increase in the month of Ashvina, wherein the Devi should be worshipped. The Vrata known as the Pishtashi (cake-eating) Navami, should be practised

on the same day as the above, marked by the presence of the sun in the asterism Mula at the sign of the Virgo, the practiser of the Vrata eating nothing else than cakes that day. Of all the Navami Vratas, the greatest is that which is known as the Aghārdana (sin-expiating) Navami. The goddess Nava Durga (the image being installed in a Mandapa or an Ekagriha explained before), should be worshipped as possessed of eight, ten or sixteen hands, as well as the images of Anjana and Damaru. Similarly the different manifestations of the goddess, such as Rudrāchandā, Prachanda, Chandogrā, Chandanayikā, Chandā, and Chandāvati should be successively worshipped, the goddesses such as Ugrachandā, Durgā, and Mahishamardini, having been worshiped in course thereof. The Mantra with which the worship should be conducted, runs as "Om obeisance to Durga and Durga, who is the protectress of the universe," and consists of the ten letters ओ दुर्गे दुर्गे रचिषि स्वाहा ! The Mantras such as "Am Hring" should be used as well, followed by such terms of obeisance, as Namas, Svadha, Vashat, etc. The rite of Anganyasa should be performed in the different parts of the body, commencing from the tips of fingers. The man who performs this rite of mysterious Nyasa, overcomes all impediments in life, and cannot be bound down by any person. The goddess should be worshipped, as carrying in her left hands a skull, a Khetaka, a bell, a mirror, a bow, a banner, a small drum, and a Pasha, while a finger of one of her left hands should be contemplated as held in a pointing attitude. The arms and weapons of the goddess, such as a spear, a club, a trident, a thunder-bolt, a sword, a Kuntakam, a conch-shell, a discus, and a rod should be worshipped as well. The Mantra running as "O Kali, Kali, O thou goddess of thunder I make obeisance to the goddess carrying an iron rod," should be repeated over the animal to be killed with the sword. Jets of blood, gushing out of the decapitated animal, as well

as its flesh, should be dedicated to Putanā at the south-west, to the monstress of sin at the north-west, to the demoness Charaki at the north-east, and to Vidarika at the south-east, the flesh known as the Mahamansha being dedicated to the fire-god. The king should bathe in front of the image of the goddess, and cut in two the image of his enemy, made of rice-paste. Offerings should be made to Skandha and Vishākā, and the goddesses such as Brāhma etc. should be worshipped in the dead of night, by repeating the Mantra which runs as "obeisance to Jayanti (the goddess of victory), Mangalā (the goddess of bliss), Kāli (the presiding deity of the eternal time). Bhadrakāli, Kapālinī (the goddess who carries a human skull), Durgā (the goddess who succors the distressed), Shīvā (the goddess of bliss), Kshamā (the goddess of forbearance), Dhātri (the nurse of the universe), Svāha and Svadhā. The image of the goddess should be bathed in the composition known as the Panchamrita, and worshipped with oblations and offerings. The man, who carries the image of the goddess in a car (performs the car-festival unto the goddess), offers animal sacrifice, or plants a banner on the top of her temple, enjoys all bliss (1-15).

CHAPTER CLXXXVI.

SAID THE GOD OF FIRE:—Now I shall describe the process of performing the Dashami Vratas, which should be practised on days of the tenth day of the moon's wane or increase, and which increase one's piety, etc. The penitent (Vrati) should take a single meal on the above said days. Gifts of ten cows should be made at the close of the Vrata,

and remunerations in gold should be given to the Brahmanas; whereby the practiser would become their chief (1).

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CHAPTER CLXXXVII.

SAID THE GOD OF FIRE:—Now I shall describe the process of practising the Vratas, which should be observed on days of the eleventh phase of the moon's increase or wane, and which grant enjoyment of good things in life and salvation in the next. The observer of the vow should abstain from taking animal diet and holding sexual intercourse with women, and fast on such days both in the dark and the light fortnight of the month. The god Hari should be deemed as present in the blending of a Dvādashi and an Ekādashi Tithi. A man, by fasting on the occasion of such a blending and breaking his fast on the day of Troyadashi, attains the merit of performing a hundred horse-killing sacrifices. Similarly a man by fasting on a day in which the Ekādashi exists for a Kalā only after which the Dvadashi sets in, and taking his meals on the day following, acquires the same merit as in the preceding case. A man must not fast on a day on which the moon enters her twelfth from her eleventh phase, such a fasting being held as paving one's way to hell. A man having fasted on the day of the eleventh phase of the moon's wane or increase, should take his meals on the day following, by reciting the following prayer.

“I break my fast, oh thou lotus-eyed god, oh thou who knowest no modifications, be thou my help.” An Ekādashi occurring in a light fortnight and marked by the asterism

Pushyā, is known as the Papanāshini (Sin-destroying). By observing a fast on such a Tithi, a man becomes absolved of all sins. An Ekādashi or a Dvādashi marked by the asterism Shravānā is known as a Vijaya Tithi, and grants victory to the god's elect. Such an Ekadashi occurring in the month of Phālguna and marked by the asterism Pushyā, is also known as a Vijaya Tithi, and is held as possessed of millions and millions of virtues. A man, by worshipping the god Vishnu on the day of the eleventh phase of the moon's wane or increase, becomes wealthy, begets children, and is graced with a residence in the region of Vishnu after death. Such a worship benefits a man in innumerable ways (1—9).

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CHAPTER CLXXXVIII.

SAID THE GOD OF FIRE:—Now I shall describe the process of performing the Vratas, which should be performed on days of the twelfth phase of the moon's increase or wane (Dvadashi Vrata), and which enable a man to enjoy the good things of the world and to attain salvation after death. The observer of the vow should either fast on the day of its observance, or take a single meal in the course of that day and night, or live on food obtained by begging. In the form known as the Madana Dvādashi, the observer of the vow should worship the god Hari and the god of love, on the day of the twelfth phase of the moon's increase in the month of Chaitra, the effect of such an observance being the acquisition of all wished-for objects in this life and salvation in the next (1—3).

The form of the Vrata, known as the Bhimia Dvādashi, should be practised on such a Tithi as the above, coming on in the month of Māgha. The god Nārayana should be worshipped on the occasion, by repeating the Mantra which runs as "Obeisance to Nārāyana," whereby he would be the happy possessor of all earthly possessions. The form of the vow known as the Govinda Dvādashi, should be practised on a similar Tithi in the month of Phālguna, while the form known as the Vishoka Dvādashi should be practised in the month of Ashvina, on the day of the twelfth phase of the moon's increase, wherein the god Hari should be worshipped. The man, who worships Krishna on such a Tithi as the above in the month of Māgha, and makes gifts of salt to the Brahmanas, acquires the merit of making gifts of articles of all taste. In the form known as the Govatsa Dvādashi, calves should be worshipped. The day of the twelfth phase of the moon's wane, coming on after the lapse of the month of Chaitra, is known as the Tila Dvādashi (Dvādashi of the sessamum orientale). The observer of the vow, should bathe with the seeds of sessamum orientale on his head, the Homa ceremony should be performed with the same article, offerings composed of sessamum, should be made to the god, libations of water containing seeds of sessamum orientale should be offered to the gods and the Pitris, while lighted lamps, containing oil pressed out from the sessamum seeds, should be waived before the divine image. Gifts of sessamum should be made to the Brahmanas, and the observer of the vow will acquire the full merit thereof, by performing the Homa ceremony, while fasting. The Mantra with which the worship should be conducted runs as "Om obeisance to the god who is the son of Vāsudeva." The man who practises this vow of Til Dvādashi, ascends heaven with the souls of all his friends and relations (4—10).

The form known as the Manoratha Dvādashi, should be

observed on the day of the twelfth phase of the moon's increase in the month of Phālguna. The man, who worships the god Vishnu, addressing him by such names of his as "Keshava," etc., on each Dvādashi throughout the year, practises the Vrata known as the Nāma (name) Dvādashi. The performer of such a Vrata, ascends heaven after death, and is exempted from visiting the hell. The performer of the Vrata, known as the Sumati Dvādashi (the Dvādashi Vrata of good resolution) should worship the god Vishnu, on the day of the twelfth phase of the moon's increase in the month of Phālguna. The form known as the Ananta Dvādashi should be performed on such a Tithi as the above, occurring in the month of Bhādra. The performer of the Vrata, known as the Tila Dvādashi, should worship Krishna on the Dvādashi Tithi in the month of Māgha, marked by the asterism Ashlesha or Mulā and perform the Homa ceremony by casting libations of clarified butter mixed with sessamum orientale into the sacrificial fire, and by repeating the Mantra which runs as "obeisance to Krishna." The performer of the Sugati Dvādashi (Vrata which secures a good place in the next world) should first undertake the Vrata on the day of the twelfth phase of the moon's increase, in the month of Phālgunz, and worship Krishna on all the subsequent Dvādashis of the year, by repeating the Mantra running as "O Krishna, O Krishna, I make obeisance to thee," while the Vrata known as the Samprāpti Dvādashi should be practised on such a Tithi as the above, coming on in the month of Pousha (ii—i4).



CHAPTER CLXXXIX.

SAID THE GOD OF FIRE:—Now I shall describe the process of performing the Shrāvāna Dvādashi Vrata, which should be performed on the day of the twelfth phase of the moon's increase in the month of Bhādra. By observing a fast on the occasion of such a Dvādashi, marked by the asterism Shrāvana, a man performs the greatest of all the Vratas. The full merit of the observance of such a Vrata, would be derived, by bathing at the confluence of running streams. By making gifts on the occasion of the conjunction of the Mercury and the asterism Shrāvanā, a man acquires the greatest merit that can be derived from gifts. Though otherwise forbidden, a man should observe a fast on the occasion of the Shrāvanā Dvādashi, and take his meals on the morrow (Trayodashi), by reading the following prayer. “I worship thy golden image, O thou Dwarf manifestation of Vishnu, in this pitcherful of water. I shall take my meals on the next day and worship the Dwarf manifestation of Vishnu, who weilds a discus and a conchshell in his hands, in this pitcherful of water, covered over with a pair of white clothes, beside which an umbrella and a pair of shoes have been offered to thee. I wash with pure and holy water as well as with the washings of Panchamrita, the image of Vishnu who carries a stick and an umbrella. Om obeisance and obeisance to Vāmana. I offer this Argha to thee, oh thou god of the gods, and who art worshipped by all persons, worthy of such Argha offerings. Grant me creature-comforts in abundance and salvation. Bless me with sons, may fame spread over the world, and make me the master of all sorts of wealth. I offer this perfume with obeisance to the Dwarf manifestation of Vishnu.” The Homa ceremony should be

performed with the above said Mantra. The head of the image of Hari, should be worshipped by repeating the Mantra which runs as "Om obeisance to Vāsudeva." Similarly the face of the god, should be worshipped with the Mantra "Om obeisance to Shridhara" (the receptacle of all beauty or prosperity). Likewise the throat of the divine image, should be worshipped with the Mantra, running as "Om obeisance to Krishna." In the same manner, the breast and the hands of the imaged deity, should be worshipped by repeating the Mantras, respectively running as "Om obeisance to Shripati (the husband of the goddess Lakshmi) and "Om obeisance to Sarvastradhāri (the wielder of all arms)." Similarly the umbilical region of the image as well as its waist, should be worshipped by repeating the Mantras, respectively running as "Obeisance to the all-pervading deity" (Vyapaka) and "Obeisance to the dwarf manifestation of Vishnu." Likewise the pubic region and the groins of the imaged deity, should be respectively worshipped by repeating the Mantras, running as "Obeisance to the progenitor of the universe," flowers being offered at its feet with the Mantra of "Om obeisance to the lord of all" (1-10).

Articles fried in clarified butter, as well as pitchers, full of curd, should be offered to the deity. A vigil should be kept up in the night, and the performer of the Vrata should bathe at a confluence of the rivers, on the day following. The god should be worshipped with flowers and perfumes, and the observer of the vow should recite the following prayer, by offering a handful of flowers to the deity. "I make obeisance to thee, oh thou protector of the universe (Govinda), who art but another manifestation of the Mercury and the asterism Shravanā in conjunction. Destroy all my sins, and bless me with the enjoyment of all sorts of comforts. Be pleased with me, oh Janardana, every moment of my existence. The dwarf-manifestation of Vishnu is the counsellor and the giver of all articles of gift. It is the dwarf

manifestation of Vishnu, that takes gifts at my hands; and makes me the happy possessor of all things. Again and again I make obeisance to him." The Brahmanas should be feasted and remunerations should be given to them, whereupon the observer of the vow would break his fast (11—15).

CHAPTER CXC.

SAID THE GOD OF FIRE:—Now I shall describe the process of performing the Akhanda Dvādashi Vratam (Vratam which is complementary to all other Vratas). The Vratam in question, should be practised on the day of the twelfth phase of the moon's increase in the month of Māgha. The observer of the vow, should fast that day, taking nothing else than the composition known as the Panchagavya and bathing in the same substance, and worship the god Vishnu. A vessel-full of barley and Vrihi seeds, should be made over to a Brahmana, and the following prayer should be read. "Make complete, Oh god, whatever has been done defective and incomplete by me, in the course of my seven previous rebirths. As thou runnest through and formest the main stay of this entire universe, thus linking the phenomenal worlds to one another, so graciously condescend to complete and string together the isolated acts of piety (Vratas), lying scattered over my previous existences (1—4).

Thus each month, the Vratam should be repeated till the lapse of four months from the day of its first observance, and a vessel-full of powdered barley should be given to a Brahman in the month of Chaitra. The vow should be broken in the month of Karticka, if commenced in the month of Shrāvana. Such a Vratam, when duly fulfilled, makes good the

dificiency made in practising Vratas in the seven previous existences of a man, and confers longevity, health, good luck and a kingdom on the performer (5—6).

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CHAPTER CXI.

SAID THE GOD OF FIRE:—Now I shall discourse on the process of performing the Trayodashi Vratas. First I shall narrate the history of the Ananga Trayodashi. The Vrata was first practised by the god of love, on the day of the thirteenth phase of the moon's increase, in the month of Magha, by worshipping the god Hara. The Vrati should take honey on the day of the observance, worship the god Hara, and perform the essential Homa ceremony, by casting libations of clarified butter mixed with sesamum and sun-dried rice into the sacrificial fire (1—2).

Thus by propitiating the god Yogeshvara with a Homa, on such a Tithi in the month of Pousha, as well as by worshipping the god Maheshvara in the month of Magha after having eaten no other thing than Mouktika, the penitent would ascend heaven after death. Similarly a Vrati should take water simply and worship the god Kākola on such a Tithi in the month of Phālguna, and live on camphor and worship the god Maheshvara on a similar Tithi in the month of Chaitra, whereby his fortune would take a better turn. Similarly, the penitent living on a diet of Jati fruits simply, should worship the god Maharupa, on such a Tithi in the month of Vaishāka, while on a similar occasion, he should worship the god Pradumnya in the month of Jaistha, by eating cloves simply. Likewise the observer of the vow, should worship

the husband of the goddess Umā in the month of Ashādā, and live upon the washings of sessamum orientale, on the day of observance, while he should take nothing but perfumed water on a similar occasion in the month of Shrāvana and worship the trident-bearing god (Shulapāni). Similarly the Sadyojāta manifestation of the god Mahadeva, should be worshipped in the month of Bhādra, and the penitent should propitiate his spiritual preceptor as well. Likewise a Vrati should worship the lord of the celestials in the month of Ashvina, and drink the washings of gold on the day of its observance. The god Visheshvara should be worshipped in the month of Kārticka on a similar Tithi, and the penitent should eat nothing else than the plant known as the Madanaka, duly cooked and prepared. The Shiva manifestation of Shambhu, should be worshipped in the month of Agrahāyana or at the close of the rainy season, covered over with the leaves of a mango tree. Clothes and other wearing apparels should be offered to the god on the occasion, and gifts of cows, beds, umbrellas, pitchers, shoes and juicy and luscious edibles, should be made to the Brahmanas (3—9).

The Vrata, known as the Kāmatroyodashi, should be practised on the day of the thirteenth phase of the moon's increase in the month of Chaitra as follows. An image of the celestial elephant known as Ashoka should be painted with red lead, and the Vrati should worship the same at each night fall throughout the year, whereby he would obtain all his wished for objects in life (10).

CHAPTER CXCII.

SAID THE GOD OF FIRE:—Now I shall describe the process of practising the Vratas, which should be observed on days of the fourteenth phase of the moon's wane or increase (Chaturdashi). A Vrati should observe a fast and worship the god Shiva, on such a Tithi in the month of Karticka, by respectively observing and performing which for a year, he would be longlived and able to enjoy all the comforts which this world offers. Similarly a Vrati should practise self-control and live on fruits only, on days of the third, eighth, twelfth, or the fourteenth phase of the moon's increase in the month of Magha, and worship the god Shiva, subsequently foregoing the taste of all fruits till the completion of the vow, whereon fruits etc., should be given to the Brahmanas. The Vrata thus practised, is known as the Fala-Chaturdashi, preference being given to the latter Tithi in respect of its observance (1—3).

Likewise a penitent should fast and worship the god Shambhu on the days of the eighth or the fourteenth phase of the moon's wane or increase, (night being the proper time for its observance on both the occasions), whereby he would be the happy possessor of all things worth-having in human life, and secure an elevated existence after death. Poles should be set up with streamers unfurled theretrom, in honour of the god Mahendra (the great Indra), on the occasion of the dark Chaturdashi in the month of Karticka, and the god should be invoked and worshipped over the flagposts described above. The Vrati should take special care in bathing and absolving himself of all iniquities that day, whereby he would attain eternal felicity. Subsequent to that the Ananta manifestation of the god Hari, should be worshipped on the day of the fourteenth phase of the moon's increase in the

same month. The god, as well as the waters of the ocean which forms his abode, should be represented by the blades of holy Kushagrass, tied up in knots, and the penitent should prepare a cake with pasted Shali and powdered sun-dried rice. Half of the cake should be given to a Brahmana, while he should take the other half himself. The history of the origin of the Vrata, should be recited and heard on the bank of a pond and a string of thread should be tied round the wrist or the throat of the Vrati, by reciting the following distich. "Lift me, ever sinking in this bottomless ocean of miserable births, oh thou Vāsudeva, whose image is but the eternal time and infinite space. Break, oh break the fetters that bind me down to successive rebirths, and I bow down to thee, oh god" (4-11).

CHAPTER CXCIII.

SAID THE GOD OF FIRE:—Now I shall describe the process of practising the Shivarātri Vrata, which makes a man the envied possessor of all the good things of the earth, and liberate him from the cycles of necessary existences. The observer of the vow (Vrati), should observe a fast and keep a vigil in the night on the occasion of a dark Chaturdashi, occurring between the months of Māgha and Phālguna, and pray as follows "I shall practise the Vrata, known as the "ShivaRatri Vrata," fast on the day of its observance keep a vigil in the night and worship the god Shiva, "I invoke the latter deity who blesses his votaries with earthly prosperity and emancipates their souls after death. I make obeisance to the god Shiva, who serves as a boat in taking the benighted souls across this stream of life. Salutation

unto Shiva, the absolute pacific soul,—who increases the progeny of men, and crowns their devotion with kingdoms and principalities, success in life, health and erudition, and opens the gate of heaven to his votaries. Increase my piety, augment my possessions, O lord, and may I have the envied goods of the world in abundance and the capacity to enjoy them. May I thrive in fame and happiness, and may I ascend heaven and work out the liberation of my soul, through the merit of my virtues, growing more and more every day" (1—6).

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CHAPTER CXCIV.

SAID THE GOD OF FIRE:—Hear me discourse on the process of practising the Ashoka-Purnima-Vrata, in which the Bhudhara manifestation of the god Shiva, as well as the earth-goddess should be worshipped. The Vrata should be first undertaken on the day of the full moon in the month of Chaitra, and practised on the occasions, of all subsequent Purnimas for a year. The rite of Vrisotsarga should be performed on such a Tithi in the month of Karticka. The penitent should break his fast in the night, which should be spent in vigil. By practising such a Vrata, a man goes to the region of Shiva after death. This is what is known as the Vrisha Vrata. Libations of water and cakes of obsequis offered to one's departed manes on the occasion of the Amāvasi (day of the new moon), known as the Pitri Amāvasi, last them for eternity. By observing fasts and propitiating the souls of his departed ancestors for a year, a man becomes purged of all sins and ascends heaven after death. Similarly by worshipping the birthless deity (Nārāyana) on the day of

the full moon in the month of Magha, a man is able to witness the fulfilment of all his heartfelt desires (1—4).

Now I shall describe the way of practising the Sāvitri Vrata, which should be observed on the day of the new moon in the mouth of Jaistha. The female Vrati should fast for three consecutive days on the occasion, and worship Sāvitri the model of chastity, with the grains known as the Saptadhānya, underneath a Vrata tree, on the above said Tithi. Damsels should join hands in a merry-go-round and dance and sing round the Vata tree, fondly embracing (Kanthalasutra)* and worshipping it with pasted saffron.

They should return home on the morrow, dress up and dedicate platefulls of offerings by repeating the Mantra "Obeisance to Sāvitri and Satyavāna," and make them over to the Brahmanas. On the same day, the pious Brahmanas should be treated with sumptuous repasts, and the penitent shall break her fast. Farewell should be bid to that model wife (Sāvitri), by reciting the Mantra which runs as "Be pleased, O thou goddess Sāvitri." A damsel practising such a Vrata becomes exceptionally fortunate (5—7).

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CHAPTER CXCV.

SAID THE GOD OF FIRE:—Now I shall describe the process of practising the Vratas, which coming on the differ-

* यद्गुर्वते वचसि वल्लभस्य,
स्तनाभिघातं निविडोपगूहात् ।
परिश्रमार्थं शनकैर्विदग्धा,
स्तालग्छस्त्रं प्रवदन्ति सन्तः ॥

ent days of the week or on days marked by the different asterisms and astral combinations (Vara Vratas). By bathing in the washings of the drugs known as the Sarvoushadhis under the auspices of the asterisms Hasta or Punar-vasu, a man is sure to attain bliss in this life. Similarly, by performing Shraddha ceremonies in honour of one's departed manes, a man enjoys unbroken health in the course of his seven successive rebirths. The Vrata known as the "Vrata after the heart of the Sun," should be practised on the occasion of the sun's passing over to a new sign of the zodiac on a Sunday. Such a Vrata should be practised on each night marked by the asterism Hasta for a year, whereby the penitent would be entitled to enjoy all the comforts of the world. Similarly by seven times practising the Vrata, which should be observed on Mondays marked by the asterism Chitra, the life of a man becomes a continuous run of pleasure and enjoyment. Likewise by performing the Vrata, which should be practised on the nights of seven Wednesdays, marked by the asterism Vishākhā, a man becomes able to get rid of the baneful influences of planets, and secures their good graces in return. Similarly by worshipping the Jupiter, the preceptor of the gods, on seven Thursdays marked by the asterism Anurādha, and by breaking his fasts on the nights of each of such seven days, a Vrati derives the same benefit as narrated in the preceding instance. In the same manner, a man becomes free of the evil influences cast by malignant planets, by worshipping the Venus and the Saturn, on seven Fridays and Saturdays, respectively marked by the asterisms Jesthā and Mula, and by breaking his fast in the night as laid down before (1-5).

CHAPTER CXCVI.

SAID THE GOD OF FIRE:—Hear me, O Brahman, discourse on the process of observing the Nakshatra Vratas, (vows to be observed under the auspices of different asterisms) which are as follows:—The god Hari should be worshipped during the ascendancy of each of the twenty-seven asterisms, by which the worshipper would have all his objects and desires fulfilled and realised in life. The god Hari, manifest as the Nakshatra Purusha (an imaginary figure whose body is supposed to be composed of the clusters of asterisms, grouped so as to form its different parts) should be worshipped in the month of Chaitra. The legs of the god (Nakshatra Purusha) should be worshipped under the auspices of the asterism Mūlā, while the regions of his groins should be worshipped under the benignant influence of the asterism Rohini. The knee-joints of the divine figure, should be worshipped under the auspices of the asterism Ashvini, while the regions of its two thighs, should be worshipped under the influence of the asterisms Ashādās. The pubic region of the divine image, should be worshipped under the auspices of the asterisms Purvas and Uttarās, while the region of the waist, should be worshipped under the influence of the asterisms known as the Krittikās. Similarly the sides of the figure, should be worshipped during the ascendancy of the asterisms known as the two Bhādrapadas, while the regions of its armpits should be worshipped, when the asterisms known as the Revatis would ascend a similar altitude in the skies. The cardaic region of the image, should be worshipped under the influence of the asterisms known as the Anurādhas, while its back should be worshipped during the ascendancy of the asterisms Dhanistha. The arms of the divine figure, should be wor-

shipped, when the asterisms known as the Vishākās would be ascendent, while its figure should be worshipped under the blissful influence of the asterisms, known as the Punarvarus. Similarly, its finger-nails should be worshipped under the auspices of the asterisms, known as the Ashleshas, while the region of its throat should be worshipped under a similar condition of the asterisms, known as the Jethas. Likewise the ears, face, tips of teeth and mouth of Vishnu should be respectively worshipped under the benignant influences of the asterisms, known as the Shravanā, the Pushyā, the Svātis, and the Varunā. In the same manner, the nose, the eyes, the forehead, the hairs, and the complexion of the divine image, should be respectively worshipped under the auspices of such asterisms as the Maghā, the Mrigashirā, the Chitrā, and the Ardrā. The god should be invoked and worshipped on a pitcher, full of molasses. Gifts of beds, cows and money, should be given to the Brahmanas as remuneration for their officiating as priests at the ceremony or for attending the same as onlookers (1—7).

Each month, the observer of the vow, known as the Shāmbhavayaniya Vrata, should worship the god Vishnu, manifest as the Nakshatra Purusha (the astral figure) who is but an incarnation of the divine essence of Shiva. The Vrata should be practised in the month of Kārticka, and Māgha under the auspices of the asterisms, known as the Krittikā or Mrigashirā, from which the months have respectively derived their epithets, and address the god Hari by such names as "Keshava," "Achyuta" etc, or by invoking his presence as "obeisance to Keshava" and "Obeisance to the god who suffers no waste" (Achyuta). The penitent should recite the prayer, running as "I shall practise the "Shāmbhavayanikam Vratam, by worshipping the god Hari, present in the presiding asterism of the month, and which makes the life of its observer, a run of continuous pleasures, and grant him salvation after death. I invoke the presence of the god

Hari, who contained in himself the water on which floated the seeds of a potential universe, and who, though eternally existant, suffers not the ravages of time, and grants health and longevity to his votaries. During the four months, commencing from that of Karticka ; boiled rice and potherbs should be offered to the god, Krishara (rice and pulse boiled together with spices) in the months such as Phalgun etc., while sweet porridge should be offered in the months of Ashada., etc., The Naividyas, after being dedicated to the deity in the night, should be made over to the Brahmanas. The penitent should bathe in water saturated with the composition known as the Panchagavya, and live on the same substance on the day of observance of the vow. An article offered to a god and kept behind his image, becomes a Naividya, while flowers etc, become Nirmālyas, simultaneously with their offering. The Vrata should be closed with the following prayer :—“ I make obeisance to thee, O lord—ma, my sins grow more and more attenuated and my pieties grow more and more, every day. O thou god who knowest no waste, may my wealth, possessions and progeny suffer no decrease and become unnumbered and endless instead. O Achyuta, as thou art greater than the greatest of beings, as thou art the Supreme Soul, absolve me of all impieties, and may the wishes of my heart take fruit in this life. Be pleased, O thou the wasteless (Achyuta) protector of the universe, grant me the fulfilment of my desires and make me wasteless as thy own self, O thou the immeasurable spiritual light, O thou the best of beings.” A man by worshipping the god as above indicated, for seven consecutive years, enjoys all the comforts of the world and becomes an emancipated spirit after death (8—17).

Now I shall describe the process of performing the Ananta Vrata, which is one of the greatest of the boon-confering Nakshatra (astral) Vratas. The god Hari should be worshipped under the auspices of the asterism Mrigha

shick in the month of Mārgashirsha, the penitent living on the urine of a cow on the day of its observance. The god Ananta (infinite) grants infinite merit and enjoyment in the next birth of the observer. Infinite merit is acquired by the observance of such a vow, and infinite enjoyment follows in its wake which knows no waste or satiety, and the heartfelt desires of the penitent are realised hundredfold in his next existence. The Vrati should break his fast in the night after the worship, and should not take any thing containing oil, the Homa being continuously performed for four months with libations of clarified butter. By taking nothing else than clarified butter on the day of its observance, a Vrati ascends the region of the Rudra manifestation of the god Shiva after death. Likewise, the man who practises the Trirātra-Vratas, (a Vrata or a fast of three nights) each fortnight, by taking a single meal on each day of its observance, becomes the master of unbounded wealth. Similarly by practising each month, the Vrata as above indicated, a penitent goes to the region presided over by the god Ganapati. Thus by practising the Vrata in honour of the god Janārdana, a man is enabled to live in the same region with Vishnu, in the company of the souls of all his friends and relations.

The penitent should first observe the vow (Trirātra Vrata) on the day of the ninth phase of the moon's increase in the month of Māgha; and hundred times repeat the Mantra, running as "Om obeisance to the god Vāsudeva." Only a single meal should be taken on the eighth day of the moon's increase (on the day immediately preceding the day of observance), then a fast should be for the next three days. The god Vishnu should be worshipped on the day of the twelfth phase of the moon's increase in the month of Kārticka, and the Vrata should be duly practised on the same day. The Homa should be performed with libations of clarified butter, containing grains of Shali rice, while it should consist of

clarified butter simply in a similar ceremony undertaken in the month of Shrāvana. By performing Homa ceremonies as above indicated, Māndhātā was able to perpetuate his memory as the venerable Juvanāśva (18—22).

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CHAPTER CXCVII.

SAID THE GOD OF FIRE:—Now I shall describe the process of performing the Divasa Vratas. First hear me discourse on the process of practising a Dhenu Vrata (a cow-giving Vrata), which should be practised by making the gift of a cow, whose mouth and tail had been covered over with plated gold. The penitent should drink clarified butter only on the day of its observance, whereby he would attain an elevated station in the next world. Similarly, by living simply on clarified butter for three consecutive days, and by making the gift of a golden Kalpa tree, a man attains the Supreme Brahma. By making the gift of a twentytwo Pala weights of earth encased in a golden casket, a man goes to the region of Rudra. Brahmanas should be feasted, and gifts of clothes, beddings, seats, umbrellas, vessels, and holy threads, should be made to them with the following prayer. “May all that which has been made defective in this difficult Vrata, through my ignorance or omission, be remedied and made up, through your gracious benediction.” A man by practising such a Vrata, ascends the region of Vishnu, after a long and prosperous career on earth.

Now I shall describe the process of practising the Kārticka Vrata, which grants enjoyment of earthly pleasures,

and salvation after death. The Vrati should eat only the composition known as the Panchagavya, on the day of the tenth phase of the moon's increase in the month of Kārtickā, fast on the following day, and worship the god Vishnu, whereby he would go to the region presided over by that deity. By making gifts of five goats to a Brahmana and by breaking his fast in the night for three consecutive days, a man attains the highest felicity. In the Vrata, known as the Krichachah Māhendra, the Vrati should drink milk only for the first three nights, fast on the next three, and practise the Vrata on the day of the sixth phase of the moon's increase in the month of Kārticka. Similarly in the form, known as the Krichachah Bhāskara, the penitent should live on curd on the day of the eleventh phase of the moon's increase in the month of Kārticka, and drink milk on the next five days, whereby he would acquire immense wealth. In the Santāpana Vrata, the diet of the penitent should consist of wheat, articles made of wheat, potherbs, curd, thickened milk, clarified butter and water, on the day of the fifth phase of the moon (12—16).

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CHAPTER CXCVIII.

SAID THE GOD OF FIRE:—Now I shall describe the process of practising the Masa Vratas (vows which should be observed in the different months of the year), which grant enjoyment in this life and salvation in the next. The wise and the intelligent should forego the use of oils and unguents during the four months, commencing from the month of Ashāda. Similarly by foregoing the use of flowers and

salt in the month of Vaishāka, and making the gift of a cow to a Brahmana, a man acquires a sovereignty in this life. A man by observing a fast, extending over a period of month, and making the gift of a cow to a Brahmana, should practise the Vrata known as the Bhimavrata. By bathing every day in the morning during the month of Ashāda, a man becomes merged in the essence of Vishnu, the same result being obtained by making gifts of treacle and a cow in the months of Chaitra and Vaishāka. The greatest of all observers of vows, the husband of the goddess Gouri, practised the abovesaid Vrata of treacle, on the day of the third phase of the moon. The man who practises the Nakta Vrata (Breaking one's fast in the night) in the month of Mārgashirsha, goes to the region of Vishnu. The Vratas known as the Vrata of a single meal each day (Ekabhakta), the Dvādashi-Vrata, and the Tila-Vrata should be practised for four consecutive months (1—5).

By practising Vratas during the four months commencing from the month of Shrāvana, a man is able to witness the realisation of all his heart-felt desires. The resolution of practising the Chāturmāshya Vratas spoken of before, should be first solemnly made, by fasting on the day of the eleventh phase of the moon in the month of Ashāda. The god Hari, manifest as the sun god, should be worshipped under the auspices of the continuance of that luminary in the sign of cancer, and by reciting the following prayer "I undertake this vow, O lord, in thy presence, may this come to a safe termination through thy gracious pleasure, O Keshava. May this vow be deemed as complete even in the event of my dying before it reaches its goal." Thus a Brahmana should abstain from taking all animal-food, forego the use of oils and unguents, and worship the god Hari for three days by observing a fast on each alternate day, whereby he would attain the region of Vishnu. A man, by practising the vow of silence (Mouni-Vrata) and the one known as the Chāndrāyana, goes

to the region of Vishnu and becomes an emancipated spirit in the end. Similarly, by practising the Vrata known as the Prajāpatya, while living on a diet of powdered wheat and barley, a man ascends the heaven after death. Again by drinking milk simply, or by living solely on the composition known as the Panchagavya or on roots and vegetables, a man goes to the region of Vishnu after death. Similarly the man who abstains from all meat, lives on a diet of barley, or foregoes the use of all sweet articles, attains the god Hari (6—13).

Now I shall describe the process of performing the Koumuda-Vrata, which should be practised in an empty stomach in the month of Ashvina. The god Vishnu should be worshipped in the Vrata, occurring on the day of the twelfth phase of the moon's increase. Lotus and other water-flowers and Naividyas illuminated by lamps of oil or clarified butter, should be offered to the god. The god Vāsudeva should be worshipped with garlands of Mālati flowers, and by reciting the Mantra running as "Om obeisance to Vāsudeva." Thus by practising a fast for a month in connection therewith, a man acquires piety, worldly prosperity, wealth and salvation, in short, every thing he sets his mind upon (14—15).

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CHAPTER CXCIX.

SAID THE GOD OF FIRE:—Now I shall describe the process of practising the Ritu-Vratas, Vratas peculiar to the different seasons of the year, which grant enjoyment in this life and salvation in the next. By making gifts of frag-

gots in each of the four seasons such as the Rains, etc., and by giving a cow and a quantity of clarified butter at its close, a Brahmana is said to practise the Agni-Vrata. Similarly, the Sarasvati-Vrata should be observed by practising absolute silence for a month, and by making gifts of bells, clothes, sessamum orientale and pitchers, full of clarified butter, to the Brahmanas at its close, whereby the penitent would attain absolute felicity. Thus by bathing for a year, in the composition known as the Panchāmrīta and by making the gift of a cow to a Brahmana at its close, a man becomes a king in his next existence (1—3).

The practiser of the Vishnu-Vrata, should offer edibles to the God Vishnu, on the day of the eleventh phase of the moon's increase in the month of Chaitra, and observe a fast on the day of its observance, whereby he would be able to sit at the golden feet of that deity. The man who eats porridge and makes the gift of a couple of cows to a Brahmana, is said to observe the Devi-Vrata, the result of such an observance being the increase of wealth. The man who practises for a year, the Vrata of eating his meals after dedicating them first to the souls of his departed manes, becomes a king (4—6).

I have finished describing the process of practising the Varsa-Vratas, now I shall discourse on the ways of observing the Sankrānti Vratas (Vratas to be practised on the occasion of the sun's passing over to a new zodiacal sign.) The man who keeps a vigil in the night of a Sankrānti, goes to heaven after death, a similar result being obtained by worshipping the God Shiva and the sun-god, on the occasion of an Amāvasyā occurring on a Sankrānti day. Again by washing the image of the god Keshava with jets of clarified butter on the day of the sun's first appearance on the Tropic of Cancer, the worshipper becomes absolved of all impieties, a twenty-two Pala weight of clarified butter being used in that divine

ablution. A similar merit is acquired by performing the rite of ablution unto the image of the god Keshava with jets of thickened milk and clarified butter, on the occasions of the sun's twice passing over the equator (Vishuba) (7—8.)

Now I shall describe the process of performing the Umā-Vrata, which should be practised only by female penitents, on days of the third or the eighth phase of the moon's increase. The Vrata consists in worshipping Umā and Maheshvara, whereby a woman usually becomes lucky and is never subjected to feel the pangs of separation from her consort. The woman, who duly worships the sun-god, takes birth as a man in her next existence (9—10).

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CHAPTER CC.

SAID THE GOD OF FIRE:—Hear me, O Brahman, course on the process of practising the Vrata of illuminating a divine edifice with lighted lamps (Dipadāna Vrata), by observing which a man attains salvation after a prosperous career on earth. By illuminating the house of a Brahmana or an imaged deity for a year, a man becomes possessed of all his wished for objects. Similarly by lighting such edifices for four months continuously, or by illuminating them in the month of Kārticka, a person goes to the region of Vishnu or ascends heaven. There is no Vrata which can or will ever excel this rite of giving lighted lamps, in respect of merit. The man, who illuminates a divine edifice as above indicated, becomes the father of a large and happy family, and enjoys health and good

fortune. His eyes become keen and lustrous, while angels throng to glorify his name in heaven on his sojourn to that region after death (1—3). Out of a hundred wives of the king Chārudharmā, the ruler of the world, Lalitā, the daughter of the king of Vidharba, was able to win and monopolise the love of her husband, through the merit of observing such a lamp-giving Vrata. Lalitā used to light up the divine edifice of Vishnu with thousands and thousands of lamps, every night. The co-wives of the queen, asked her to describe the merit of practising such a Vrata, whereupon she narrated as follows :—

LALITA said :—"In by-gone times, the holy sage Maitreya was a priest in the service of the king of Souvira, and he caused a temple to be built and dedicated to Vishnu, on the banks of the Devika. I was a she-mouse at the time, Oh ye my beloved sisters, living in a hole in a sequestered nook of the adytum of the temple. One day Maitreya caused a lighted lamp to be placed in the interior of the temple, which growing dimmer and dimmer every moment, was about to be put out. Out of my natural dread for cats in that mouse-existence of mine, I came out of the hole, nudged the wick of the lamp with the tip of my nose, and re-excited the faint light about to be blown out by the wind. Even through the merit of such an involuntary act of piety, behold me, metamorphised into a princess and a favourite with the king, my husband, in my present existence. O ye sisters, I enjoy this high station, these pleasures and riches of royalty as fruits of the pious act of illuminating the divine edifice of Vishnu, though unintentionally done by me in my previous existence, and therefore it is, that each night I cause thousands and thousands of lamps to be lighted in the Vishnu temple, simply because I remember (Jatismara) the records of my previous birth (4—9).

By illuminating a divine temple with lamps on the day of the eleventh phase of the moon, a man is able to reside

blissfully in heaven. The stealer of such a lamp is afflicted with dumbness and locomotor ataxy in his next rebirth, and is doomed to suffer incessant nameless agonies in the dark and bottomless abyss of perdition. The messengers of the god of death, asked these miscreants mourning their fates and filling the confines of the nether regions with wails and doleful sounds, "What is the good, O thou benighted souls, of wailing now? What does it avail a being to cry his eyes out in hell, over the misdeeds and acts of inequity, foolishly and wantonly committed by him in his human existence? The human life is the culminating stage of all animal existences on earth, and it is by going through thousands and thousands of necessary cycles of animal-existence, that a being is evolved out as a man. Wherefore then, should a man forget such a memorable fact of his existence?—and wherefore should he indulge in sensuous pleasures which are nothing but the cravings of the animal nature which he could not very well cast off even then? If the highest good in human life is to secure as much creature-comforts as possible, or to madly run in pursuit of those articles that pander only to the senses, if its highest glory is to raise much sand and dust in a whirligig of contending passions,—wailing and wailing alone, needs must be the necessary corollary, the inevitable sequel to such an existence, when transplanted to these regions. You are eating only the bitter fruits of your own misdeeds on earth. Why did you not think at the time of seducing other men's wives, that the fond and clandestine embrace of a false wife, (dearer it might have been for the very stealth), the warm and the fluttered up-heavings of a fair but frail heart, beating with the vibrations of hurried footsteps of a fugitive god flying therefrom, it might have carried for the time being into stagnant life, a fiendish flow of unnatural stimulation, but were sure to prove as gall and worm wood within these confines? A moment's pleasure, a moment's gratification of the senses, is sure to be followed by

millions and millions of years of extreme agony and excruciating pain. Instead of crying "Mother, O mother," in anguish and darkness why don't you sing the blessed name of Hari? O you the defilers of your neighbour's beds! Does the name lie so very heavy on your tongues? As a spark of fire can be always obtained from the tiny flame of a lighted lamp, so a small lamp, lighted out of a love of god, goes much way to illumine the path of a soul in the darkness of death. An equal portion of misery falls to the lot of a man who is not inclined to offer such lighted lamps to the god, and steals them, dedicated by others, instead. Why should I mourn now when I have offered thousands and thousands of them?" (10—18).

SAID THE FIRE-GOD :—Having heard these words from the lips of Lalitā, the co-wives of the queen began to illuminate the temple of Vishnu in the night, and ascended heaven through its merit. Thus by offering lighted lamps to the god, a man acquires greater merit than by practising the Vrata (19).

CHAPTER CCI.

SAID THE GOD OF FIRE :—Now I shall describe the process of performing the worship, known as the Nine-fold propitiation (Nāvavyuhārchanam) as narrated by the god Hari to the holy sage Nārada. The gods Vāsudeva and Shankarshana together with the Vija Mantras a (॥) and a (॥) sacred to them, should be worshipped at the centre of the lotus-shaped mystic diagram. The god Pradyumnya should be worshipped in its southern petal, the god Anirudhya with the Vija Mantra "As" (॥) in the petal at its south-

west. The Mantras running as "Om obeisance to Nārāyana" at its west, "Om obeisance to that eternal Brahma" at its north western petal, as well as the Mantra, running as "Ksham Vishnu, Kshoum Nrisinhaka." Similarly the boar manifestation of Vishnu should be worshipped in the petal at its north, as well as at the doors of the diagram, situate at its west and the north east. Similarly the Mantra running as "Kam, Tham, Sam, Sham, Garutman Purvavaktra" should be located and worshipped at its south, the Mantra running as "Kham, Chachahm, Vam, Hum Fut," and "Kham, Dham, Pham, Sham" at its north. Likewise the Mantra running as "Vam, Nam, Mam, Ksham Kshoum" and "Dham, Dam, Bham and Ham" should be located and worshipped in the Mandala. The Mantras running as "Gam, Dham, Bham, Ham Pushti." (the goddess of health) and the Vija Mantras particularly sacred to the god, should be respectively worshipped on the north and the south of the mystic diagram. The Mantras running as "Dham Vanamālā" (the garland of wild flowers worn by the god Vishnu, emblematic of the different worlds and solar systems), the Shrivatsa-mark on the breast of Vishnu, as well as the gem Kousthubha with the Mantra "Sam, Ham, Lam, Chachahm, Tam and Dam" held sacred to it, should be worshipped on the west of the divine seat (Peetha). The ten Anga-pujas of the god Vishnu, should be duly performed, while the Ananta manifestation of the deity, should be worshipped below the mystic diagram, by reciting the Mantra running as "Obeisance to Ananta." The gods such as Mahendra etc., should be duly worshipped, and the ten Anga-pujas should be respectively done unto them. The four pitchers (Ghatas) should be placed at the four gates of the mystic diagram, such as the east etc, and the latter gods should be invoked and worshipped over them. The gates of the diagram, as well the sky hanging as a canopy over it, should be contemplated as permeated with the essence of the Vija

Mantras, respectively known as the fire, the wind, and the Moon Vajas (1—8).

Subsequent to that, the preceptor should contemplate his psychic self as having pervaded the universal space, and the Mantra known as the Atma Vija as dropping down with the moon-beam, saturated with the crystal drops of ambrosia, and entering his body from the above. Then he should deem himself as the absolute subjectivity (Purusha), evolved out of that mysterious Vija, and hold himself identical with the god Vishnu. Then he should contemplate the twelve parts of his body, such as head, heart, the tuft of hair on his crown, etc., as having been permeated with the essence of that mystic Vija (Anga Nyasa), enveloping him as an armour. Similarly the twelve different parts of his organism, such as the breast, the head, the tuft of hair on his crown, back, and eyes, should be again contemplated as assigned to the Vija Mantras, sacred to the god and permeated with their essence. The preceptor should similarly contemplate his two hands, as assigned to and permeated with the Astra Mantras sacred to Vishnu, and cause a similar Nyasa to be practised by his disciple in his own body (9—12).

A mental worship of the god Hari, requires no flowers or offerings like the one made on the mystic diagram (Mandala). A strip of cloth should be tied round the eyes of the disciples, and they should be asked to throw flowers on the mystic diagram, divided into petals or chambers on which the names of the different manifestations of Vishnu, had been previously written. The disciples should be respectively named after the gods, on whose chambers the flowers cast by them, would fall down. The preceptor should cause the disciples to be seated on his left hand side, and successively cast into the consecrated fire, hundred and eight libations of clarified butter, containing the seeds of Vrihi grass and sessamum orientale. Again a thousand libations should be offered into the sacrificial fire, for the

purification of the body of the disciple. Similarly a hundred libations should be offered for the propitiation of the different manifestations of the god Navavyuha, after which the final libation should be cast into the Homa-cavity. Thus a preceptor should initiate [his] disciples into the mysteries of the spiritual world, while they in their turn should worship him with presents and remunerations (9—16).

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CHAPTER CCIL

SAID THE GOD OF FIRE:—The god Hari is usually propitiated with flowers, perfumes, and oblations, and by burning incense-sticks and waiving lighted lamps before his image. Now I shall enumerate the names of flowers, which the latter god is specially fond of. The flower Mālati heads the list of flowers in that respect, while a worship made with the flowers of Tamala, grants enjoyment and salvation to the votary. Similarly a Puja, made with Mallikā (Jasmine) flowers, absolves the worshipper of all sins, the one made with Juthikā flowers, ensures the residence of the worshipper in the region of Vishnu, the flowers known as the Pātalā and the Atimukta respectively conferring on him the same result as the above. Again by worshipping the god with such flowers as the Karavira and the Javā, a man goes to the region of Vishnu, or acquires piety. The flower known as the Kuvjaka offered to the god in the course of a worship, purifies the worshipper; the Tagara and Karnikāra flowers lead the votary to the region of Vishnu, while the flowers known as the Kuranthas, absolve the worshipper of all sins. The most elevated existence in the next world, is secured by worshipping the god with such flowers, as the Lotus, the

Ketaki and the Kundas. By offering such flowers as Vāna Varvara, and Kāsha, a man becomes able to live in the same region with the god Hari (1—5).

A similar result is obtained by worshipping the god with the bunches of such flowers, as the Ashoka, Tilaka, and Tarusha. The man, who wants the emancipation of his soul after death, should worship the god with the leaves of a Bel tree, while an elevated station in the next world is secured by offering the leaves of a Shami tree to that divinity. Again by offering the petals of Bhringarāja and Tamāla flowers, Kalhars, Lotus flowers, and the dark and the golden leaves of the two sorts of Tulasi (Mimossa) to the god Vishnu, a worshipper is enabled to live in the same region with that deity. Similarly by worshipping the god Hari with the holy Lotus flowers, Kokanadas, a garland of hundred lillies, the flowers of Nipa, Arjuna, Kadamva, the perfumed Vakula, Kinshuka, Mani, Gokarna Nagakarna, Sandhyā Ketaki, Kusha and Kāsha flowers, and the scented Uruvaka, a man is purged of all sins, and becomes an emancipated spirit after a long and prosperous career on earth (6—11).

By offering a flower to a god, the worshipper acquires a merit, hundred times more than what he would have got by making an offering of gold to that deity, while the merit of offering a garland, should be deemed as a millions of times more than that of the latter. Similarly by offering flowers grown in the wilderness, a man acquires thrice as much merit as by offering flowers grown in his own gardens, or in those of others. The god Vishnu should not be worshipped with flowers that have become perched or dried, or contain petals more than what they naturally possess, but never with such flowers as the Kānchana, the Unmatta and the hill Karnika. The presiding deity of hell should be worshipped with such flowers as the Kutaja, the Shālmalī, and the Shirisha. The god Hari should be worshipped with such flowers as the

scented Brahma-padmas and the blue lotuses, while the god Hara should be worshipped with the flowers, known as the Arka, the Mandāra, and the Dhustura. Flowers such as the Kutaja, the Karkati, and the Ketaki, should not be offered to the latter deity, as well as the flowers of gourd or of a Nimva tree, nor flowers that are bereft of sweet odours (11—15).

The best kind of flowers with which the god can be possibly worshipped, are the eight sentiments such as the cessation of all killing propensities, control of the senses, forbearance, knowledge, kindness, etc. The first flower is the extinction of all cruel instincts (Ahinsa), the second is self-control, the third is love and good will to all creatures, the flower par-excellence, being the inward peace or contentment. The virtue of gentleness is a flower with which the god Keshava should be worshipped, the practice of austerities is another flower, meditation and truthfulness forming the seventh and the eighth of the list of flowers, which the latter deity is specially fond of (16—19).

Oh thou foremost of the sons of men, there are other external flowers, which being offered with love and devotion to the god Vishnu, secure his good graces as well. Water-flowers and the flowers of fields and meadows, offerings of milk, curd, thickened milk and clarified butter, lighted lamps and burning incense-sticks waived before his image, offerings of boiled rice, etc, flowers and fruits of forests, blades and roots of Kusha-grass, perfumes and sandal-paste, a sincere and heartfelt love, and the eight flowers of sentiment in special, are always pleasant to the god Vishnu. The seat and the five manifestations of the god should be worshipped as well, with the eight mental flowers spoken of above. The five manifestations of Vishnu are Vāsudeva etc, those of the god Hara, being Vishnua etc (20—25).

CHAPTER CCHI.

SAID THE GOD OF FIRE.—A man, by worshipping the god, is exempted from visiting the hell after death. Hear me, oh Brahman, enumerate the names of the different hells, and the misdeeds for which souls are doomed to visit each of them. The five vital winds of a man escape from his body at the close of his life, however fondly and tenaciously he might have clung to it. The embodied spirit (Dehi), leaves its earthly tenement, through one of the following causes, such as drowning, burning by fire, poisoning, hurt, inanition, or fall from a mountain.

Simultaneously with its quitting the older body, the soul of a man finds its abode in the new body of a creature, according to his merit or demerit in the previous existence. The sum-total of the moral acts of a man in his previous existence, tends to determine both the nature of the organism his soul will enter in the next birth, and the environments amidst which he will be placed, so as to be in the best situation for reaping the fruits of his former good or evil deeds. All embodied existence should be deemed as encircled with pain and misery in a more or less degree. The evil-doers are doomed to suffer pain after death, while the workers of good in life, enjoy ethereal comforts. The messengers of death, take the souls of deceased persons to the god who is the warden of this bridge of lives (Yama). The souls of the wicked are entered by the southern gate of his mansion, while the souls of the just and the pious are ushered in through its western and other gates. The messenger of death, cast the souls of the wicked into the hell-fire by the order of the latter, while the good souls are carried into the heaven by the order of Vashishtha (1—5).

The soul of a cow-stealer is doomed to suffer for a hundred thousand years, the torments of the hell known as the Mahāvichi (the great foreshore), while the soul of a land-grubber or that of a Brahmana-killer, is respectively consigned to the agonies of the hell, known as the Amakumbha (the pitcher of undigested chyle). The murderer of a child, a woman, or an old or imbecile person, is chained down to the bottom of the hell, known as the Rourava, till the approach of universal dissolution, or till the termination of the respective sovereignties of the fourteen Indras. The soul of a man, who had burnt the fields of a preceptor in life, is consumed for a Kalpa, in the living flames of the hell, known as the Mahā Rourava. The soul of a thief is cast into the hell known as the Hell of Utter Darkness, there to be perpetually bastinadoed for a more than one Kalpa by the warders of the god of death, incessantly eaten by worms, leeches, and other water-parasites. For a similar period, the soul of a matricide is tormented in the hell known as the Asipatra-Vanam (the forest having the leaves of sword-blades), and is there fried with burning sands.

Similarly, the soul of a man who has alone eaten the sweet-meats in life, by depriving his dependants of their due shares, is doomed to eat execrata, and the paresites that usually infest the same, in the hell known as the Kākola. The soul of a man, who had forsaken in life the performance of the five sacrifices enjoined to be practised every day (Pancha-Yajna), is doomed to live on blood and urine, in the hell known as the Kuttala. The soul of a man, who had eaten forbidden food on earth, is doomed to drink blood only in the hell of stench. The soul of a tyrant or an oppressor of mankind, as well as that of the murderer of a man [who has taken shelter under him, is boiled as seeds of *sessamum orientale* in the hell of boiling oil. The soul of a seller of wine on the occasion of a sacrifice, as well as that of an insultor of gifts, is doomed to suffer the torments of the hell known

as the Niruchchhāsha, while the soul of an untruthful man, is consigned to the torments of the hell, whose doors are barred with thunder-bolts.

The souls of the crooked are cast into the hell of great conflagration (Mahājvāla), while those of persons who had visited the wives of their elders or superiors, or women who were in the forbidden degrees of consanguinity in life, are consigned to the torments of the saw-edged hell (Krakacha), while the begetters of hybrid children and the destroyers of other men's virtues, are punished in the hell of boiling treacle. The soul of the killer of any creature, is chained down to the bottom of the hell of alkali, that of an encroacher on other men's ground, is punished in the hell edged with razors, while the souls of a stealer of gold or a cow and the feller of a tree, are kept confined in the hells respectively known as the Amvarisha and Vajra-Shastraka. The soul of a honey-stealer is chastised in the hell of perpetual repentence (Paritāpa), while that of a stealer of other men's goods, is incarcerated in the one known as the Kāla Sutra. The soul of the man who was a great meat-eater in life, is kept imprisoned in the hell, known as the Kushmala, while the soul of a man who had neglected to offer cakes of obsequis to the souls of his departed manes on earth, is consigned to smell the filthy odours of the hell, known as the Ugra Gandha (the hell of strong odours). The soul of a Kācha Vakshi, is cast into the hell known as the Durdhara, while the soul of a vilifier of the holy Vedas is punished in the hell of infamy (Apratistha). The soul of a man who had borne false witness in life, goes to the hell, known as the Puti Vaktra, while the stealer of other men's money goes to the one known as the Pariluntha. The souls of the murderer of a child, a woman, or an old or imbecile person, as well as that of an oppresser of the Brahmanas are tormented in the hell of dreadfulness (Karāla). Similarly the souls of Brahmanas, who had taken

wine in life, as well as that of a man who had created ill-feelings and dissensions among friends are kept confined in the hells, respectively known as the Vilepa and the great hell of molten copper (Mahā-Tāmra). Similarly the soul of a man who had defiled the beds of his neighbours in life, is subjected in hell, to hold in a perpetual embrace, a molten iron or a burning stone image of the seduced women, while the soul of a woman, who had known many men in life, is forced to clasp her hands round a thorny Shālmali tree of burning fire, in the hell designated after the latter. The souls of men, who had gone in their human existence, unto the daughters of their own mothers, as well as the souls of men who had looked on other men's wives with lustful eyes, or had uprooted the tongues of their fellow beings, are doomed to eat ashes and cinders only in the hell, known as the Angārāshī (the hell of carbon food). The souls of thieves are always cleft with the keen ends of razors, while those who had taken meat in life, are subjected to eat their own flesh in hell. The man who observes a fast for a month as well as the practiser of an Ekadashi or a Bhishma Panchaka Vrata, becomes exempted from visiting the hell (20—23).

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CHAPTER CCIV.

SAID THE GOD OF FIRE :—Now I shall describe the process of observing the best of the Vratas of a month's fast. O thou holy sage, a man belonging to the orders of Yoti, or Vānaprastha, as well as a widowed wife, should practise the abovesaid Vrata, after having performed the sacrifice known as the Vaishnava Yajna, and obtained permission of his or her spiritual preceptor in that behalf. The fast should

be observed under conditions, laid down under the head of the Krichchha Vratas described before, or otherwise as the observer would be capable of. The Vrata should be first undertaken on the day of the eleventh phase of the moon's increase in the month of Ashvina, and thenceforth the observer should go on fasting for thirty days continuously, by reciting the following verses. "This day forward I shall fast and worship thee, O Vishnu, for thirty days continuously till thy wakening in the month of Kārticka. May this Vrata undertaken by me, be deemed complete, O lord, in the event of my dying in the course of its observance or before the day of thy wakening." (1—5).

Each day, the practiser of the Vrata should thrice bathe in the course of its observance, thrice worship the god Vishnu with offerings of flowers and perfumes etc., recite the Gītā sacred to the god, and meditate upon his immutable self. He should give up all profane talks, forego all pecuniary concerns, keep himself aloof of the company of all men not practising a similar Vrata, nor engage in conversation with the wicked and the evil-doers. The full term of its observance (thirty days) should be spent in a divine edifice, and the Brahmanas should be feasted at its close, on the completion of the worship on the day of the twelfth phase of the moon. Then the observer of the vow should pay remunerations to the Brahmanas and break his fast. A man by practising the Vrata, as above indicated, becomes entitled to enjoy the pleasures of heaven as an emancipated spirit, for the period of thirteen Kalpas. The ceremony, known as the Vaishnava Yajna, should be performed at the close of the Vrata, and gifts of a pair of cloths, a metal pot, a seat, an umbrella, a prepared holy thread, a pair of shoes and a Yogapatta, should be made to each of the thirteen Brahmanas invited on the occasion. A golden image of the god Vishnu should be worshipped in a bed with clothes etc. and a Brahmana should be addressed as follows:

"Through the grace of Vishnu, I stand absolved of all sin, O thou twice born one. I shall ascend the region of Vishnu, and ultimately become merged in the essence of that deity." Then the Brahmana would reply as follows— "Depart and Depart, O thou who art wise with the wisdom of god. Go to the sinless region of Vishnu, and stay there, shaped after the image of that God." Having thus addressed the Brahmana, the observer of the Vrata, should make a gift of the bed with the golden image, to his spiritual preceptor (6—14).

The practiser of such a Vrata, redeems the souls of his relations, remove up to the hundredth degree, and carries their souls with his ownself into the region of Vishnu. Even the country dwelt in by such an observer of a month's fast, becomes blissful and sinless, not to speak of his Vandhus and relations. Thickened milk and clarified butter may be safely given to a penitent, falling down in a swoon while observing the Vrata, without any fear of breaking or vitiating his vow, since clarified butter permitted to be taken by a Brahmana on such an occasion, does not detract its merit, and since Vishnu, the maker of all medicinal remedies, pardons the guilt of taking fruits, edible roots, thickened milk and medicines administered by the preceptor in such an emergency (15—13).

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CHAPTER CCV.

SAID THE GOD OF FIRE:—Now I shall describe the process of practising the king of all the Vratas, viz. the vow of Bhishma Panchakam, which should be practised on the day of the eleventh phase of the Moon's

increase in the month of Kārticka. The penitent should observe a vow of silence on the occasion, bathe thrice every day and perform such a rite of ablution for the five successive days from the day of the first observance of the vow, and offer libations of water to the gods and his departed manes, containing the seeds of five different sorts of Vrihi and sessamum orientale (1—2).

The rite of ablution should be done unto the image of the god Hari, with the composition known as the Panchagavya and the Panchāmrīta. The body of the idol should be smeared with sandal-paste etc., and crystals of scented gum resin soaked in clarified butter, should be burnt before it. Day and night, the lamps should be kept lighted before the image, and oblations of sweetened porridge should be offered to the god whom it represents. The Vrati should repeat hundred and eight times the Mantra, running as "Obeisance to the god Vāsudeva," and cast into the sacrificial fire, an equal number of libations of clarified butter, containing seeds of Vrihi and sessamum, by repeating the six-lettered Mantra of the god, followed by the term of obeisance (Svaha). On the first day of its observance, the feet of the god should be worshipped with lotuses, the regions of his thighs and knee-joints on the second day, with the leaves of a Bel tree; the umbilical region on the third day with Bhringarāja; with the flowers of Vana and Javā and the leaves of a Bel tree on the fourth, and with the Mālati flowers on the fifth day (3—7).

The penitent should sleep on the bare floor during the continuance of the Vratra, and take cowdung, the urine of a cow, curd, milk and the composition known as the Panchagavya, respectively on the first (Ekadashi), second, third, fourth, and the fifth day of its observance. He should break his fast in the night of the following full moon, whereby he would be liberated from the trammels of life, after a happy and prosperous career on earth. The Vrata is named after

the hero (Bhishma) who practised it in the by-gone age, and attained the god Hari through its merit. The supreme Brahma is to be worshipped in all the Vratas, which has the observance of a fast as its essential condition (8—9).

CHAPTER CCVI.

SAID THE GOD OF FIRE:—The holy sage Agastyas (~~अगस्त्यः~~) should be deemed as an incarnation of the god Hari, and a man by worshipping this venerable sage, attains the latter divinity. The immortal Rishi should be worshipped during the three days and a three-quarter part thereof, before the entrance of the sun into the sign of Virgo. The worshipper should fast on the three days stated above, and worship the sage with Argha offerings, etc., The white and effulgent image of the sage, having complexion like the hue of a Kāsha flower, should be invoked at night fall in a pitcher, full of water, and the night should be spent in vigil, after having addressed him as follows:—“Accept this worship made by me in love, oh thou the greatest of the holy sages, oh thou whose mind is always filled with the noblest of thoughts, oh thou whose body is resplendent as the mid-day-sun.” Thus having invoked the presence of the holy sage, the worshipper should offer him perfumes and sandal-paste, and worship him on the morrow with the Argha offerings, on the bank of a pond, by reciting the following Mantra.—“Obeisance to thee, O thou whose complexion is like the hue of a Kāsha flower, O thou born of the essence of wind and fire, O thou the son of Mitrā and Varuna, born in a pitcher. May that Agastyas, who devoured the demons Atāpi and Vātapi and quaffed off the ocean in a

single draught, appear before me. In the innermost recesses of my heart and with my entire soul, I beseech the aid of Agastya. I worship him with a view to secure an elevated existence in the next world. Accept this sandal, O Agastya, which the gods are fond of, and whose trees grow in islands beyond the seas that bound our view, and are held as the kings of trees. Accept this garland of flowers, O thou holy sage, which destroys all sins, is the receptacle of all virtues, pleasures, enjoyment, and salvation, and which grants to the offerer, health, prosperity and fortune. I waive before thee, this burning incense stick. Accept it, O lord, and may I have an unalterable faith in thy absolute goodness, and may I live to witness the fulfilment of all my heartfelt desires, and silently practise virtues, by dint of which a man becomes able to secure an elevated existence after death. I have offered thee, O thou the greatest of the holy sages, and the grantor of all boons, this Argha offering in the shape of a cloth with bits of gold and seeds of Vrihi tied in its corner. Accept it, O lord, whom the gods and demons worship with such Argha offerings. Kindly accept this Argha offering of flowers offered by me, O sage, as a testimony of the fruition of my desire to invoke thy presence on the occasion of this Vrata" (1—12).

Similarly the princess Lopāmudra, the daughter of the king of Vidarbha, and the wife of the sage, should be worshipped by reciting the following prayer :—"Obeisance to thee, O princess, O thou the wife of the holy sage, who hast undertaken the greatest vow of lifelong renunciation. O thou goddess, O thou Lopāmudra of universal fame, accept this Argha offered by me." The Argha to be offered to the holy sage Agastya, should be composed of bits of gold and silver, the five gems known as the Pancharatnam, a metal-bowl containing the seeds and grains known as the Sapta-dhanya, curd and sandal-paste; and which should be offered without uttering any Vedic Mantras, where the penitent

would belong to the Shudra community or to the opposite sex. The worship should be closed with the following prayer,—“Accept this Puja made by me, O thou Agastya, who grantest all boons—the greatest of all the holy sages and resplendent as the sun, and depart in peace from this place of worship” (13—17).

For life the penitent should forego a class of paddy, a fruit or articles of a particular taste in honour of Agastya. Then the Brahmanas should be feasted with boiled rice, porridge, articles fried in clarified butter, sweetmeats, and confectionaries; and gifts of cows, clothes and gold should be made to them. Subsequent to that, the abovesaid pitcher of invocation, with a vessel full of porridge and clarified butter and containing bits of gold being placed over its mouth, should be made over to a Brahmana. By offering such Arghas for a period of seven years, a woman becomes the mother of many children and the mistress of a large fortune, while a virgin becomes a princess by wedlock (18—20).

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CHAPTER CCVII.

SAID THE GOD OF FIRE:—Now I shall describe the process of practising the Koumuda Vrata, which should be first undertaken by observing a fast on the day of the eleventh phase of the moon's increase in the month of Kārticka, by reciting the Mantra which runs as—“Henceforth I shall practise the Koumuda Vrata, by observing a fast and worshipping the god Hari for a month, whereby I shall be liberated from the bonds of life, after a happy and prosperous career on earth.” Similarly the image of the god should be smeared with sandal-paste, and pasted

Saffron and worshipped with the flowers of Kalhār, Mālati and lotuses. The Vrati should observe the vow of absolute silence during the continuance of the Vrata, cause oil-lamps to be kept lighted before the god, day and night, and offer oblations to him, consisting of porridge, cakes, etc., which should be dedicated to the god by reciting the Mantra running as "Om obeisance to Vāsudeva." The Brabmanas should be feasted, and the god should be worshipped on each day of the month till the day of his wakening. A man by observing such a vow of fast, attains greater merit than what is acquired by practising the preceding Vratas (1—5).

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CHAPTER CCVIII.

SAID THE GOD OF FIRE:—Now I shall describe the process of making gifts on the occasion of practising all the Vratas. The gifts, Vratas, penances etc., which should be respectively made, observed and practised on days of the different lunar phases such as the Pratipad, etc., on different days such as Sundays, etc., under the auspices of the different asterisms and astral conditions such as the Krittikās and Viskumbhas, or on the occasions of eclipses, or on the sun's stay at the different signs of the Zodiac, should be held as sacred to the god Vishnu, manifest and named after that Tithi, day, asterism or the astral condition, etc. The gods and goddesses such as the Sun, Isha, Brahman, Lakshmi, etc., are but the different manifestations of Vishnu: A Vrata practised in honour of one of them, confers on its practiser all the desirable boons in life. The gifts and articles of worship in a Vrata should be dedicated to the god, by reciting the following Maṇtra:—"Come, O thou lord of the universe,

I make obeisance to thee, and dedicate this seat, this water for washing thy feet, this Argha offering, this cup, full of honey, this water for rinsing thy mouth, this water for thy bath, this cloth, this perfume, this flower, this burning incense-stick, this lighted lamp, these articles of food, to thy blessed use" (1—5).

Now hear me narrate how the above-said articles should be made over to a Brahmana after the worship, and the words which are to be uttered on the occasion. "To-day I make over these articles of worship, previously dedicated to the god Vishnu, to such and such a Brahmana, belonging to such and such a family or religious clanship of such and such a Rishi, with a view to get rid of all my impieties, to acquire wealth, to enjoy good health, long life and a prosperous career, and for the increase of progeny, wealth, virtue, and comforts. I make this gift to you, O Brahmana, with a view to perpetuate the memory of this my observance of the vow, so that I may become an emancipated spirit after death. Be thou propitiated with this my gift, O thou lord of all the worlds, bless me in return with fame, erudition and the capacity of making such gifts and sacrifices, O thou the presiding deity of all the Vratas. Increase my piety, augment my pleasures and grant me salvation, and may I live to witness the realisation of my heart's desires" (6—11).

The man, who reads every day the whole of the present chapter of gifts to be made on the occasion of different Vratas, attains all his ends in life, and becomes an emancipated spirit after death. The Vratas which should be practised under the auspices of different asterisms, astral combinations, lunar phases and positions of the sun, should not be practised by worshipping the god Hari in one and the same way (12).

CHAPTER CCIX.

SAID THE GOD OF FIRE:—I shall narrate the nature of piety which follows on the acts of making different gifts and endowments, which grant to their makers, both the enjoyment of earthly pleasures in this life and salvation in the next. By making the different sorts of gifts, such as the Ishta, Purta, etc., the giver becomes entitled to all sorts of bliss. The endowments of tanks, wells, divine edifices, gratuitous feeding houses, gardens of fruits, and caravansaries are known as the Purtas, and their endowers enjoy an immunity from the cycles of re-births (1—2). The performance of an Agnihotra sacrifice, practice of austerities, truthfulness, conformity to the rules of life laid down in the Vedas, hospitality and the offering of oblations known as the Vishvadevapindas, are known as the Ishta acts, which lead their respective performers or practisers to heaven. Similarly gifts made on the occasions of the eclipses of the planets, on the passing of the sun to a new zodiacal sign, or on the day of the twelfth phase of the moon's wane or increase, are also known as the Purta acts. Likewise the merit of a gift, made with a due regard to the status of its recipient, or to the nature of the time and place of its making, is increased million times, such occasions being the appearance of the sun on the tropics, the passing of that luminary over the points of equinox (Vishuba), the astral condition known as the Vyatipāta, the waning of the duration of days, the days of the commencement of the different cycles of time (Yugas), the passing over of the sun to a new sign of the zodiac; the days of the fourteenth phase of the moon's wane or increase, the days of full moon, the days of the eighth or the twelfth phase of the moon's wane or increase, the celebration of marriages or sacrificial ceremonies,

the days marked by the astral condition known as the Vaidhriti Yoga or the occasion of having had an evil dream in the night. Similarly a gift made on the occasion of a Shraddha ceremony of one's ancestors, under the auspices of the sun's appearance on the tropics of cancer or capricorn, or on the occasion of the passing of that luminary over the two equinoctial points respectively, carries four or eight times the merit of making gifts on any other occasion. Again a gift made on the occasions of the four Vishnupadis, twelve Sankrantis, the entrance of the sun into the signs of Virgo, Gemini, Pisces and Sagittarius respectively, carries sixteen times the merit of an ordinary gift. A Sunday marked by the asterism Shravanā, Ashvini, Bhāniṣṭhā, Ardrā, etc., gives rise to the astral condition known as the Vyatipāta Yoga (3—13).

The cycle of time known as the Krita Yuga set in on a day of the third phase of the moon's increase in the month of Vaishākha, and that day was a Sunday. The age known as the Treta Yuga commenced from a day of the ninth phase of the moon's increase in the month of Kārticka, and that day was a Monday. The age known as the Dvāpara Yuga started from a day of the thirteenth day of the moon's wane in the month of Bhādra, and that day was a Thursday. The present cycle of time (Kali Yuga) has commenced to run its race on a day of the full moon in the month of Māgha, and that day was a Friday. The days on which the abovesaid Yugas had been respectively started are known as the Manvantaras. The days of the ninth phase of the moon's increase in the month of Ashvina, the twelfth day of the moon's increase in the month of Kārticka and the days of the third phase of the moon in the months of Māgha and Bhādra, the day of the new moon in the month of Phālguna, the day of the eleventh phase of the moon in the month of Pousha, the day of the twelfth phase of the moon in the month of Ashāda, the seventh

day of the fortnight in the month of Māgha, the day of the eighth phase of the moon's wane, the day of the full moon in the month of Ashāda, as well as such Tithis respectively occurring in the months of Kārticka, Phālguna and Jaistha (the three Ashtakas) are equally auspicious as the days of Manvantaras; and gifts made on the abovesaid days bear immortal fruits. A man should not wait to be asked for anything at the holy places such as the city of Gayā, the city of Prayāga, the banks of the Ganges, or at the holy shrines, but voluntarily give alms and dole out charities. The only gifts which are forbidden at those places, being the impartation of knowledge and the giving away of one's daughter in marriage. The giver should look towards the east while making the gift, while the recipient should face the north at the time of receiving it. The giver should mention the names of his Gotra as well as that of the receiver and the names of their fathers, grand-fathers and great grand-fathers respectively (14—21).

Such a rule should be observed even at the time of giving away a girl in marriage, whereby the giver would be a long lived person and the duration of life of the taker would not suffer any diminution. The giver shall bathe before giving away a girl in marriage, and worship the bridegroom, with the Gāyatri Mantras before actually making over the bride to him and then formally join their hands by holding water in the hollow of his right palm. Horses, gold, sessamum orientale, elephants, slave-girls, cars, houses, reddish cows, as well as the articles which constitute the ten great gifts, may be given to the bridegroom with the bride. The money acquired by teaching, by valour, by practising austerities, by marrying one's daughter, by officiating as a priest at the sacrifice of another, as well as the wealth which comes from a disciple, is known as the "Shulka (lit.—dues or duty). Similarly money earned by practising any trade or agriculture, or by investing money

in loan or received in lieu of services done to others, falls under the same category as the above. Even the money acquired by gambling, theft or by engaging in other hazardous pursuits, is known by the same epithet, the merit of making gifts of such money, partakes of the nature of the means by which it has been acquired. The six kinds of Stridhanam which form the separate property of a married woman, are the *Adhyagni** (gift made to a woman near the nuptial fire or at the time of marriage), the *Adhyavahanikat* (gift made to a woman at the time of leaving her father's house for her husband's), gifts made by her husbands or friends, gifts made by her father, gifts made by her mother and gifts made by her brother (22—27).

A Brahmana should accept only the gifts made by a Brahmana, a Kshatra, and a Vaishya, and out of compassion only, a gift made by a Shudra. Gifts of cows, maidens and houses should not be made to many. A man by withholding a gift promised to his gods, parents, and preceptors in special, bars the salvation of his seven generations of relations. A man should make over to his fallen and degraded fellow beings, the merit which he has assiduously acquired by many acts of painful piety, while a gift made with a view to have something in return, is invalid and degrading. It is the spirit of sincerity and sympathy that forms the backbone of virtue, and even a small cup of water presented to the parched lips of a thirsty man, out of a heartfelt sympathy, brings immortal merit to the offerer. A man of knowledge, character and pietiy, who is above giving any pain to any creature, is the true receptacle (*Pâtra*) of a gift,

* विवाहकाले यत् स्त्रौभ्यो दीयते ह्यग्निसत्रिधौ ।

तदध्यग्निकातं सङ्गः स्त्रीधनं परिकौर्त्तिं तम् ॥

† यत्पुनर्लभते नारी नौयमाना तु पैत्रिकात् ।

अध्यावाहनिकं नाम स्त्रीधनं परिकौर्त्तिं तम् ॥

as it is he alone that protects and saves the ignorant from the evils of life. A gift made by a man to his own mother is hundred times more meritorious than a gift made to an out-sider, while the one made to one's father carries thousand times more merit than the latter. Similarly a gift made by a man to his own daughter, brings him merit which lasts for the eternal time, while the one made to his own brother bears immortal fruits. Kindness is the gift that should be made to creatures other than man, while the virtue of equal treatment should be extended even to the fallen and the sinful. A gift made to a man of hybrid origin and gifts made to a Vaishya, a Kshatriya or to a Brahmana, are respectively four, eight and sixteen times more meritorious than an ordinary gift. A gift made to a reader of the Vedas is hundred times more meritorious than one of the latter class, while infinite merit is acquired by making a gift to a Brahmana who teaches or writes commentaries on the holy Vedas. A gift made to one's own priest or to a Brahmana whose profession is to officiate as a priest at sacrifices undertaken by others, bears immortal fruits like the one made to a man of indigent circumstances or like the one made on the occasion of a sacrifice (28—36).

A gift made to a Brahmana who does not practise penances and austerities and lives by begging only, tends to lower the status of the giver in the next existence. The giver is drowned by such a gift in the abyss of perdition, as a swimmer is drowned by the weight of the stone tied round his own neck. The taker should bathe and hold water in the cup of his hand before taking the gift, and the giver should recite the Sāvitri Mantra at the time of making it over to him and mention the names of the article of the gift and of the god to whom it is held sacred. The taker having taken a gift from a noble Brahmana should loudly pronounce the names of the gift and its tutelary god

as well as his benediction and protection of the gods, utter them in a small voice in the case of a Kshatriya, whisper them into the ears of a Vaishya gift-maker, and recite them mentally when the giver is a Shudra (37—39).

Ground is sacred to the god Vishnu, while a maiden slave, a bride and a slave are sacred to the god Prajāpati. The elephants and horses own the latter deity and the god of death as their respective tutelar gods. Thus the mule is sacred to the god Sarva, buffalo to the god of death, the camel to the god Nairita, the cow to the goddess Roudri, the goat to the god of fire, the lamb to the god Apya, the wild animals to the god of wind, a tank, a pond, a water pot or a pitcher to the god Varuna, seaworn gems, iron and gold to the god of fire, and corn and grain whether cooked, boiled, or in their natural state as well as sweetmeats made of them, are sacred to the god Prajāpati.

Perfumes and sweet scents are sacred to the god Prajāpati, clothes to the Jupiter, birds to the god of wind, all knowledge, Brahma-Vidyas, with its different branches and books to the goddess Sarasvati, and arts to the god Vishvakarmā. Trees and giants of forests are sacred to the god Hari, while an umbrella, a bedding, a seat, a skin of a black antelope, a pair of shoes, and a carriage should be deemed sacred to the god Angira. Arms, weapons and munitions of war should be deemed as under the protection of all the gods. The god Vishnu is the tutelar deity of all the articles of gift enumerated above, and any articles not mentioned in the abovesaid list should be deemed as sacred to the god Shiva, there being no other gods who preside over the articles of gifts (40—49).

The giver should hold water in the cup of his hand, mention the names of the article of the gift and the god to which it is sacred and then utter the words, "I make this gift." Then the receiver of the gift should recite the dictum. "The god Vishnu is the giver, the god Vishnu is the article

of gift. I accept it and give you the benidiction in return." By practising the two relative virtues of receiving a gift and giving the necessary benidiction, a Brahmana becomes an emancipated spirit after a long and prosperous career on earth. A man should not make any gift without first propitiating the gods and his departed manes, nor a Brahmana should take any gift from his servants and preceptors, as he would not have a pleasant hereafter by so doing. A gift of money, made on the occasion of a sacrifice undertaken by a Shudra, is sacrificial money; and the vileness which generally appertains to that community never attaches itself to a gift by its member. Even an anchorite who has renounced the world and its concerns, can safely take such articles as treacle, whey, juice of sweet trees and canes from the hands of a Shudra, without any fear of being polluted by such contamination; and a Brahmana who does not live by receiving gifts, can take them from people of all caste and colour. Brahmanas are never degraded by their inability to teach pupils or to officiate as priests at religious sacrifices, nor by taking gifts at unworthy hands, as they are like the burning fire, incapable of sin and pollution (50—54).

It was the custom in the golden age (Krita Yuga) to make a gift to a person by calling at his house. In the Treta age, a Brahmana was used to be invited to the house of the giver and sent honoured with a gift. In the Dvāpara Yuga, it was the custom to make a gift to a person who had asked for it, while in the present Kali Yuga, gifts are made to persons who actually run after the giver. The giver should first think of the recipient of the gift in his mind and then sprinkle drops of water over the ground. O Brahman, there may be opposite shores of these vast and voiceful seas, limiting its expanse and flooding, but there is no limit to acts of gift and charity. A giver should recite the following verses before formally making over the gift to its recipient:

"To-day on the occasion of a solar or a lunar eclipse or on the occasion of the sun's passing over to a new sign of the zodiac, I make the gift at Gayā, Prayāga, on the banks of the Ganges or at any other holy shrine, to such and such a magnanimous Brahmana, belonging to such and such a Gotra, who is well versed in the holy Vedas and the auxiliary branches of divine knowledge, and is accordingly a fit and worthy person to receive the same. I make this gift composed of such and such articles, respectively sacred to Shiva or to Vishnu, with a view to acquire fame, knowledge, prosperity, longevity, enjoyment of all earthly pleasures, a residence in heaven and salvation after death. May I stand absolved of all impieties, and may I be blessed with a beautiful wife and sons and grandsons in large numbers. I make this gift to you, O Brahmana, may the gods Hari and Shiva be pleased with me. May evils born of the sky, and earth, and the heaven never befall me, and may all my sins be purged off, and may I as a sinless soul, be ultimately merged in the essence of the Para Brahma through its merit. I make over this bit of gold by way of remuneration to such and such a Brahmana of such and such a Gotra, with a view to consolidate this my act of gift (55—63).

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CHAPTER CCX.

SAID THE GOD OF FIRE:—Now I shall enumerate the names of all sorts of gifts and of those known as the sixteen great gifts (Mahādānam). The gift known as the Tulāpurusha heads the list of sixteen such great gifts, the other fifteen being the gift of Hiranyagarbha, the gifts respectively known as the Kalpavriksha, the gift of a

thousand cows, the gift of a golden Kāmadhenu, the gift of a golden horse, the gift of a golden car with a golden horse put before it, the gift of a golden chariot with a golden elephant yoked thereto, the gift known as the gift of five ploughs, the gift of an adequate measure of ground to drive the same, the gifts of Vishnu Chakra, Kalpalatā, Sapta-sāgaraka, Ratnadhenu, and the Mahābhutaghata. The above gifts should be made to the Brahmanas on auspicious days, after having worshipped the gods and the Pritris in the shed of worship or on the mystic diagram (1—6).

Hear me enumerate the names of the ten blessed gifts known as the Merudānam. The best sort of Merudānam consists of a thousand Drona measures of paddy, the nine remaining sorts respectively consisting of a half measure of paddy less than the sort immediately preceding it in number. The gift known as the Lavanāchala (hill of salt) should (the best of its kind) consist of sixteen Drona measures of the same article, while the best of the class of gift known as the Gudādri (the hill of treacle) should consist of ten Bhār measures of treacle, the middle and the inferior sorts of the kind being composed of half the quantity of molasses respectively given away in the preceding instances. The gift known as the Suvarha Meru should consist of a thousand Pala weights of gold, the middling and the inferior kinds of the class consisting of five hundred and two hundred and fifty Palas respectively. The gift known as the Tilādri (hill of sessamum orientale) should consist of ten Drona measures of the same article, the middling and the inferior sorts consisting of five and three Drona measures of sessamum orientale respectively. The gift known as the hill of cotton should consist of twenty Bhara weights of cotton, the middling and the inferior sorts of the class respectively consisting of ten and five Bhāras. A first class gift of the kind known as the Ghritāchala (the hill of clarified butter) should consist of twenty pitchers of the same substance, while the

middling and the inferior sorts should respectively consist of ten and five pitchers, full of clarified butter. A first class Rajatāchala (hill of silver) should consist of ten thousand Pala weights of the metal. A first class Sharkarāchala (the gift of a hill of sugar) should consist of ten Bhāra weights of the same article, a middling or an inferior gift of the kind respectively consisting of five and two and a half Bhāra weights (7—10).

Now I shall describe the gifts known as the Dasha Dhenu (the gifts of ten cows). The first is Guda Dhenu (the cow of treacle), the second is Ghrita Dhenu (the cow of clarified butter), the third is Tila Dhenu (the cow of sessamum orientale), the fourth is Jala Dhenu (the cow of water), the other Dhenus, being the gifts of cows made of thickened milk, honey, sugar, curd, or sweetened juice. Pitchers full of liquid substances should be duly stowed in cases of gifts such as Ghrita Dhenu, Madhu Dhenu etc, while solid substances should be kept in piles as in the case of Tila Dhenu etc. The ground should be plastered with cowdung, and blades of sacrificial Kusha grass should be scattered over it, over which the skin of a black antelope to the extent of four cubits should be spread, with its neck facing towards the East. A similar piece of skin should be kept beside the former to represent the calf. The cow as above represented by the skin of a black antelope should be made to look towards the east with her calf, with her body stretching north to south. A first class Guda Dhenu should be made of four Bhāra weights of treacle, while its calf should be made of a Bhāra weight only. A Guda Dhenu of the middling quality should be made of two Bhāra weights of treacle and its calf should be made of half a Bhāra. A Guda Dhenu of the inferior class, should be made of a Bhāra weight of treacle, while its calf should be made of a quarter weight of that article according to the quantity of treacle at the disposal of the giver.

The treacle images of both the cow and her calf should be covered over with pieces of white linen of thin texture. Their ears, noses and legs should be made of mothers of pearl. The eyes should be made of pearls. The different veins on their bodies should be shown by laying down strings of silver thread. The humps on their backs should be made of copper, while the hairs on their body should be represented by pasting the hairs of a Chamari cow to them. The skin should be made of white blankets, the eye brows of coral, and the udders of butter. The bunches of hair at the end of the tails should be made of silk, milk should be represented by beads of bel-metal, while the eye balls should be made of the gem known as the Indranila. The horns should be plated with gold and the hoofs with silver. The teeth should be made of diverse fruits and the best of the Brahmana should worship the images of the cow made as above, by reciting the following Mantra.

" May that goddess, who is here manifest as the cow, and who residing in the gods, beams through the bloom and beauty of all sentient creatures, grant me peace. May that goddess who dwells in the vital principle of man and is known as Roudri—the beloved wife of Shankara, and who has now assumed the shape of a cow, absolve me of all impieties. May the goddess who lives in the bosom of the god Vishnu as her own beloved Lakshmi, and who is but another manifestation of the goddess Svāhā, the wife of the god of fire, grant me boon. May the goddess, who guised in different shapes and as their own loving wives, leads the Sun, the Moon and the gods of asterism in the paths of their heavenly duties, grant me boon.

May the goddess who has assumed the shape of a cow and who embodied as an idol of beauty and love augments the connubial bliss of such gods as the four-faced deity, the patron god of wealth and the Lokapālas, and forms the fountain source of their respective divine splendours, grant

me boon. Oh cow, as thou art Svadhā to the Pitrīs, and dost represent the goddess of fire (Svāha) who makes her lord carry the libations of sacrifice to the gods who drink them, give me peace" (12—28).

The cow having been thus addressed should be given to a Brahmana. The same rule holds good in making gifts of all other imaged Dhenus, such as the Tila Dhenu etc, whereby the giver becomes sinless and attains salvation after a long and happy career on earth. A living milch-cow with her horns plated with gold, her hoofs plated with silver and her entire body covered with a piece of white linen together with a milking bowl of bel-metal, should be gifted to a Brahmana with a view to consolidate the above act of gift. The giver of such a cow is sure to live in heaven for as many years as the number of hairs on her skin. A cow of the Kapila species given to a Brahmana as above laid down, redeems the souls of seven generations of his Vandus and relations. The horns and hoops of a Kapila cow should be plated with gold and silver respectively, before an act of formal gift, which should be consolidated by paying remunerations to a Brahmana as much as the means of the giver would admit of. The giver of a Kapila cow is sure to enjoy both celestial and earthly pleasures for so many Yugams as the number of the hairs on its body. The cow should be given according to rites described above (29—33).

A man on the point of death should make the gift of a cow with her calf, by reciting the following Mantra:—"I make a gift of this cow and her calf, for being safely taken across the boiling stream of the Vaitarani, which runs below the gates of the doleful mansion of the dreadful god of death" (34).

CHAPTER CCXI.

SAID THE GOD OF FIRE:—The possessor of ten cows should make the gift of one, the master of a hundred should make a gift of ten, while the master of a thousand cows should make a gift of hundred cows, the merit being the same in all the cases. The giver of a thousand cows goes to the region of golden palaces dwelt in by the Gandharvas and Apsarās, and bedecked with the lines of coloured clarified butter known as the Vasudhārā. By making the gift of a hundred cows, the soul of a man is redeemed from the infernal regions, while the giver of a cow is sure to be glorified in paradise. By making the gift of a cow, a man becomes long-lived and prosperous, and ascends heaven after death (1—3).

“ May the blessed she-buffalo which belongs to the Loka-pālas such as Indra etc., grant me the fulfilment of all my desires through the merit of my gift of one of her own sex and species. May the she-buffalo whose offsprings did such signal service to the lord of virtue (Yama) and in whose womb the dreadful Mahishāshura took his birth, grant me boon.” By giving a she-buffalo or a bullock to a Brahmana, a man enjoys earthly prosperity or goes to heaven after death. Again by making the gift known as the Sanyucta Halapanchama, a man attains all his wished for objects. A Hala (plough) in the above instance should be yoked with a pair of bullocks and measure ten footsteps in length. The ploughshare should be plated with gold before the gift, whereby the giver would be glorified in heaven. Similarly by making the gift of a Kapilā cow at the sacred shrine known as the great Pushkara (Jestha Pushkara), a man acquires infinite merit like the one derived from the gift of a bullock. The bullock should be let loose by reciting

the following prayer. "You are the incarnation of the god of fourfold virtue, O bullock. These are your own beloved wives. I make obeisance to thee, O thou lord of the gods whom the Brahmanas worship. Obeisance to thee; Oh thou the feeder of the physical forces, the Rishis and the departed manes of men. May I attain the immortal region through the merit of my setting thee free, and may I thereby discharge the debts I respectively owe to my departed ancestors, the creative Nature, and the Rishis. O thou virtue incarnate, may that sort of existence fall to my lot in the next world, which men who walk in thy path usually attain" (4—11).

The bullock should be let loose by reciting the above said Mantra, and its body should be branded with the mark of a discus or a trident. The soul of a man for whose salvation such an ox is let loose on the eleventh day after his decease, is redeemed from the nether regions within six months or a year of the date of such liberation. The man who makes the gift of a cowhyde, ten cubits wide and thirty cubits in length, spread over a hole of ten cubit in circumference, becomes absolved of all demerits. Similarly by making the gift of a cow, a plot of land and a bit of gold tied in the end of a black coloured blanket, a man, however sinful, is enabled to reside in the same region with Brahman. Again by making the gift of a vessel full of sesamum, orientale, and a bowl full of honey and a Prastha measure of black sesamum and Magadha, and a bed with all its appendages to a Brahmana, a man attains salvation after a long and prosperous career on earth. The endowment of a large building furnished with the golden statues of the endower and his patron deity is rewarded in heaven with an emancipation from successive rebirths. By making endowments of houses, mansions, public halls and cowsheds a man becomes sinless and goes to heaven (12—18).

A man allowing himself to be decapitated before the

images of the gods Brahma, Hara, Hari, and the messenger of the god of death; ascends heaven. A wheel made of silver, should be heated and immersed in water and then plated with gold. Such a wheel given to a Brahmana constitutes the gift known as the Kālachakra. By making a gift of iron to the weight of his own body to a Brahmana, a man is exempted from visiting the hell. By giving an iron-rod made of fifty Pala weights of iron and covered with a piece of linen to a Brahmana, a man escapes the chastising rod of the god of death (Yamadanda). Fruits, articles of gift or edible roots of the forest should be given away in honour of the god Mṛitunjaya, whereby the giver would acquire a sound health. Similarly an image of a tall man should be made of sessamum orientale and represented as wielding a sword in one hand, clad in a red cloth, bedecked with Javā flowers and wearing a garland of beads made of conch-shells with his mighty legs encased in shoes. The eyes of the image should be made of gold and its teeth of silver and its sides of black-coloured blankets. Such an image, as well as the one of the Kālapurusha situate at its left, should be worshipped with perfumes and flowers, after which they should be made over to a Brahmana. The worshipper or the gifter of such an image would become a king and be able to baffle death. The man who gives a cow or an ox to a Brahmana, attains salvation after a happy career on earth, a similar merit being also acquired by making the gift of a golden image of a horse, decked with small bells. The giver of a golden horse knows no spiritual death. A giver of gold attains all his wished-for objects in life. Silver should be paid as remuneration to a Brahmana in order to consolidate an act of gold-gifting, while gold should be given by way of remuneration (Dakshina) in connection with all other gifts. No remuneration should be paid to a Brahmana in connection with the gifts of gold, silver, copper, or rice or with the rites of daily shraddha or worship.

Remuneration paid in silver to a Brahmana on the occasion of the Shraddha ceremony of one's departed manes, brings pleasure and piety to the performer, while gold, silver, copper, gems, pearls or money in any shape should be paid to a Brahmana as remuneration by a man, who has made a gift of land. By making over the proprietary right in a plot of land to a Brahmana, a man is said to propitiate the gods and the souls of his departed manes blissfully residing in their respective regions. By making the gift of a town or a village, a hamlet, a field in full harvest, or even a plot of land to the extent of the hyde of a cow, a man attains every thing (25—34).

The merit of making the gift of a plot of land grows more and more every day like a drop of oil poured on water which expands itself in larger and larger eddies. The merit of all other gifts except those of villages, lands, and girls of five years of age, takes fruit only in the next existence of the giver, while the merit acquired by making the latter follows him through his seven successive rebirths (35—36).

The man who gives away a girl in marriage, succours the souls of his three classes of relations, and goes to the region of Brahmā after death. By making the gift of an elephant and by paying the necessary fee to a Brahmana to consolidate the act, a man becomes sinless and is rewarded with a residence in paradise. By making the gift of a horse, a man becomes long-lived, healthy, prosperous and a dweller of the celestial regions. By making the gift of a female slave to one of the foremost of the Brahmanas, a man becomes an inmate of the region of the Apasarās (nymphs). By making the gift of a copper-vessel to the weight of five hundred Palas, or one of the same metal weighing half or a quarter as much, a man is emancipated from the bonds of life at the close of a career of enjoyment on earth. By making the gift of a cart with a pair of bullocks yoked thereto, a man goes to heaven after death. By making the gift of a

cloth, a man attains longevity on earth, and an eternal residence in heaven after death. A man ascends heaven through the merit of gratuitous distributions of wheat, barley, paddy, etc. Similarly the man who makes gifts of seats, metal pots, salt, perfumes, sandal, incense-sticks, lighted lamps, prepared betel leaves, iron, silver, gems, or rare or valuable articles, is liberated from the bonds of rebirths at the close of a prosperous earthly career. Again by making the gift of a metal vessel, full of sessamum orientale, a man goes to heaven after death (37—43).

The merit of a gratuitous distribution of boiled rice among the needy and the poor, stands unparalleled and has not yet been, nor ever will be excelled by any other gift in future. Gifts of all other sorts cannot even vie with a sixteenth part of the merit of the latter. There is hope or salvation even for the blackest sinner if he doles out such charities to the poor. Similarly the man who sets up a house on the road side to supply gratuitously fresh water and light refreshments to the way-farers, becomes an emancipated spirit at the close of a happy life. Again by supplying, free of costs, fire and faggots to the journey-men on the road, a man is sure to live in heaven, fondly attended upon by celestial beauties and damsels of the Gandharvas. By making gifts of clarified butter, oil and salt, a man attains all his wished-for-objects, while the name of a giver of umbrellas, shoes, and sandals, is glorified in heaven. A great merit is acquired by making gifts in the months of Chaitra, Ashvina, and Vaishākha, after having worshipped the gods Hari, Hara, Brahmā and the Lokapālas. The endower of an orchard for the use of the public or of gratuitous public feeding houses, roads, resting places on the road-side, paths, etc., is liberated from the bonds of rebirths (44—51).

The three gifts, such as the gift of a plot of land, the impartment of knowledge, and the gift of books should be deemed as equally meritorious. By imparting the knowledge of god or

in books bearing upon that particular branch of knowledge, to his disciple, a preceptor becomes sinless and is subsequently merged in the Parabrahma. The man who shelters or succours a terrified being, is able to witness the realisation of all his heartfelt desires. By causing books of Paurāṇic literature such as the Rāmāyanam, the Bhāratam, etc., to be copied out and presented to a Brāhmaṇa, the soul of a man is emancipated from the fetters of rebirths at the close of a happy terrestrial existence. The man who teaches, the holy Vedas or the arts of singing and dancing to his disciples or pupils, goes to heaven. Gift of money should be made to an Upādhyaya (teacher) for the purposes of defraying the expenses of his pupils' messing. What more can be possibly given by a man who has made the preceding sort of gift with a view to acquire virtues and the fulfilment of his heart-felt desires (52—55).

A man by imparting knowledge (Vidyadānam) acquires a merit equal to that of making gifts of the collective merit of a thousand Vājapeya sacrifices. By reading out a book (to a copyist) in a temple dedicated either to the god Shiva, Vishnu or to the sun, a man acquires the merit of making all sorts of gifts. The four castes, the four religious orders, the gods such as Brahmā, etc., have all their seats in an act of impartation of knowledge. Knowledge is the Kāma-Dhenu (the celestial cow of plenty, yielding all desires) from which all boons in life may be milched. Knowledge is the best of all vision or eyesight, and the man who devotes himself to the cause of the diffusion of Upavedic knowledge (knowledge inculcated in the auxiliary sciences of the Vedas) lives in amity with the Gandharvas in their own region. By making gifts of works on the six sciences and arts known as the Vedāngas, (1. Shiksha or the science of proper articulation and pronunciation, 2. Chandas or the science of prosody, 3. Vyakaranam or Grammar, 4. Nirukta or the etymological explanation of difficult vedic words,

5. Jyotisha or the science of astronomy, 6. Kalpa, Ritual or Ceremonial), a man goes to heaven after death, while by making gifts of books known as the Dharma Shastras, the soul of the giver lives in perpetual amity and in the same region with the god of virtue. Similarly by distributing philosophical works (Siddhāntas) free of costs among the Brahmanas, a man becomes an emancipated spirit after death, the same merit being acquired by distributing books as by imparting knowledge. The man who makes free gifts of Puranas, gets all his wished for objects, while the preceptor who teaches pupils acquires merits, a Padmna in number (56—62).

The man who gratuitously teaches another a craft or a trade or settles upon him a property, whereby he earns his livelihood, acquires infinite merit. A man should offer to the souls of his departed manes, all the best articles of comfort or food, and especially those which he likes the most. The man, who having worshipped the gods such as Rudra, Vishnu, Brahmā and Ganesha or the goddess Durgā, distributes the articles of worship among the Brahmanas, becomes the happy possessor of all comforts in life, while a similar result is obtained by building and consecrating temples and divine images. The man who cleanses and washes every day with purifying compositions, the courts and yards of a divine temple, is purged of all sins. The man who lays down many a mystic diagrams on the floor of a sacrificial chamber, is rewarded with the suzerainty over many a feudatory kings and vassals. The man who offers flowers, perfumes, clothes, incense-sticks, lamps and Naividyas to a god, becomes an emancipated spirit at the close of his earthly career, the same result being obtained by circumambulating a divine image or edifice, by singing or playing on musical instruments in a divine temple, or by simply looking at the turret, bell, or streamer, suspended from its top. By washing the body of a divine image with jets of clarified butter

saturated with musk, Benozin, sandal, paste, agollochum, camphor, Musta and scented gumresin to its inmate deity, on the occasion of the sun's passing over to a new sign of the zodiac, a man becomes the happy possessor of all his wished for objects in life. The rite of simple ablution should be done unto an idol with a hundred Pala weights of clarified butter, the unguent should consist of twentyfive Pala weights, while the rite of Mahāsnānam should be performed with a thousand Palas. The ten sins of a man are absolved by bathing the image of a god in water, a hundred by bathing it in thickened milk, a thousand by bathing it in milk, curd or clarified butter. By dedicating female slaves, servants, ornaments, cows, lands, horses and elephants to an idol, a man acquires wealth and fortune and goes to heaven after death (63—72).

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CHAPTER CCXII.

SAID THE GOD OF FIRE:—Now I shall enumerate the names of gifts which are to be made in the different months of the year, for the realisation of different objects and desires (Kāmyadānam) and which confers on the giver all sorts of pleasures a man can aspire to. The Nitya Pujas such as the daily worship of one's tutelary god or the spiritual preceptor, should be performed every day, while the Kāmya Pujas (worshipping a god for the attainment of any particular object) such as the obsevance of any vow, etc., should be celebrated once each month, such worships in their turn being closed by a grand Puja (Mahāarchanam) at the end of the year (1—2).

The man who worships the god Shiva in the month of Migha and offers him cakes carved as horses and lotuses;

goes to the region of the sun-god after death. The offering of a cake carved out as an elephant and made to the god in the month of Pousha, redeems the souls of the twenty-one generations of the worshipper's relations. By offering a cake carved out as a car and a horse in the month of Māgha, the worshipper becomes exempted from visiting the hell for his inequities in life. Similarly by offering a cake baked in the shape of a bull in the month of Phālguna, the offerer becomes a monarch in his next existence after a blissful stay at heaven. Again by offering a cow of sugarcane in the month of Chaitra, accompanied by gifts of slaves both male and female, a man is sure to reside in heaven for a long time, and becomes a monarch in his next incarnation on earth. By offering the seven sorts of grain known as the Saptā Vṛihi in the month of Vaishākha the giver becomes permeated with the essence of the god Shiva, while he is sure to become one with the latter deity by making offerings and dedicating boiled rice etc., to the god in the month of Ashādha. A chariot made of flowers weighing two hundred Palas should be dedicated to the god in the month of Shravana, whereby the dedicatory would be translated to heaven, accompanied by the liberated souls of his relations and departed manes, and become a monarch in his next mundane existence. A similar merit is acquired by offering scented gumresin to the god in the month of Bhādra, while an offering of a vessel full of thickened milk and clarified butter made in the month of Ashvina, ensures a celestial existence to the offerer. The man who offers treacle and clarified butter to the god in the month of Kārticka, goes to heaven after death and takes birth as a king in his next human existence (3—9).

Now I shall describe the twelve sorts of gift making known as the Merudānam which grant both enjoyment of pleasures in this life and salvation in the next. The gem-representations of the twelve Meru mountains should

be given as free gifts to a Brahmana on the occasion of the gift making in the month of Kārticka. I shall now enumerate the weights of the successive gem-representations of the Merus. A first class gift of the kind should consist of twelve miniature representations of the mountains, respectively made of diamond, ruby, saphire, turquois, crystal, topaz, emerald, and pearl, each weighing a Prasta weight. The miniature Merus would weigh half as much in a middling class of the abovesaid gift, while they should be made to weigh a quarter as much in an inferior kind of Merudānam.

The Merus should be worshipped and located at the petals of the lotus-shaped diagram described under the head of the Varsaparvatas, together with its tutelary gods such as Brahmā, Vishnu, and Maheshvara, while the Mount Mālyavāna should be worshipped to the east of the Merus, the mounts Bhadra and Ashvaraksha being worshipped to the east of the latter. The three mountains such as the Hemakuta, the Himavāna, and Nishādha should be worshipped on the south of the Meru, the three other chains of hills such as the Nila (Blue), the Shveta (white) and the Shrungi (Peaked) being worshipped on its north, while the mountains such as the Vaikanka the Gandhamādana and the Ketumāla should be worshipped on its west. The worshipper should duly perform the rite of ablution and observe a fast on the day of the gift making, and worship either Shiva or Vishnu, the two presiding deities of all gifts. The above-said Merus should be duly worshipped before the images of the gods Shiva or Vishnu, and should be then made over to a Brahmana as a free gift, by reciting the following Mantra :— “I make these gifts of miniature gem-mountains (Ratna Merus) sacred to the god Vishnu, to such and such a Brahman of such and such a Gotra, with a view to live this life in enjoyment of pleasures and to become a sinless emancipated spirit after death. The maker of such a gift is adored

by the gods and redeems the souls of men any way related to him, and sports in the blissful regions of the gods Indra, Brahma, Shiva or Hari (10—18).

Gifts of Svarna Merus (Meru mountains made of gold), each weighing a thousand Palas of pure gold, may be made under the auspices of the sun's changing a zodiacal sign or on other hallowed days of the year. The images of the Hindu Trinity (Brahma, Vishnu and Maheshvara) should be placed on the three peaks of the Meru, and the miniature representations of the mountain chains which lie encircling the Meru, should be respectively made of a hundred Pala weight of pure gold. The Meru and the mountain chains that encircle it number thirteen in all. By making the gift of a golden Meru to a Brahmana on the occasion of the sun's appearance on the tropics or on the occasion of a solar or a lunar eclipse, before an image of the god Vishnu after having duly worshipped the latter deity, the soul of a man is enabled to live for ever in the blissful Vaikuntha. By making a similar gift of silver (Rajata Meru), the maker successively becomes a monarch in his as many rebirths as the number of atoms which the earth is composed of. The aforesaid Rajata Meru should be made as tapering into twelve different peaks, and its giver should make a formal resolution before his god and the assembled Brahmanas before actually making it over to one of their assembly. The god Vishnu and the recipient Brahmana (one edition reads Rudra) should be duly worshipped by the maker of the gift known as the Bhumi Meru, which consists in settling a village, a hamlet or a Mandala on a duly qualified Brahmana,—the merit of such a gift being identical with those described in connection with the preceding Merudānams. The gift known as the Hasti Meru consists in a gratuitous presentation of nineteen elephants to a Brahmana, respectively ridden upon by the images of the members of the Hindu Trinity; and infinite merit follows upon the making

of such a gift. The gift known as the Ashva Meru consists in giving away twelve horses, after worshipping the god Vishnu, whereby its maker is said to reign as a king in each of his successive re-births. In the gift known as the Go-Meru, the same number of cows should be given to a Brahmana as laid down in the case of an Ashva Meru (19—26).

A Vastra Meru gift of the middling class consists of a Bhāra weight of silk cloth, while a first class gift of the kind would consist of sixteen pieces of the same article. The gift known as the hill of clarified butter (Ghrita Parvata) consists of five thousand Pala weights of the same substance. Each of the other mountains encircling the Meru should be represented as to have been made of a five hundred Pala weights of clarified butter. The god Hari should be worshipped as seated on the summits of each of these miniature mountains. The mountains should be given to a Brahmana whereby the giver would go to the region of Vishnu after death. The gift of a Khanda Meru (hill of candied sugar) should be made according to rites and measures as laid down in the preceding instance, whereby a similar merit is accrued to the giver. A Dhānya Meru (hill of rice) should be composed of five Khāra measures (a Khāra=16 Drones) of rice, while the other mountains should consist of a Khāra measure each. The three peaks of the miniature Rice-Meru should be made of gold, and the gods Brahma, Vishnu and Maheshvara or the god Vishnu alone in their stead should be worshipped on their summits. The maker of such a gift acquires infinite merit. The gift known as the Tila-Meru should consist of eight Drona measures of *sessamum orientale*. The peaks of the mountain as well as those of the other twelve mountains should be made of gold as in the preceding instance. The man who makes the gift of such a Tila-Meru, goes to the region of Vishnu, accompanied by his friends and relations (27—32).

The different sorts of Meru gifts (the mountain supposed to occupy the central part of the earth's surface, projected like the upper section of a lotus) enumerated above should be made and handed over to the Brahmanas by reciting the following prayer:—"Obeisance to the mount Meru, the representative of Vishnu on earth. Salutation unto the mountain which forms the main stay of the earth. I make obeisance to the mountain situate at the centre of the earth, and whose summits are resorted to by the gods Brahma, Vishnu and Maheshvara. Obeisance to the lord of the twelve mountain chains. Succour me, O thou gentle, sin-destroying mountain, the devotee of the god Vishnu. May I as a sinless spirit enter the region of the latter deity, accompanied by the souls of my departed manes. The god Hari is manifest in thee. I have established my identity with Vishnu. I make a gift of thee to the god Vishnu for the salvation of my soul and enjoyment of earthly pleasures (33—35).

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CHAPTER CCXIII.

SAID THE GOD OF FIRE:—Now I shall describe the process of making the gift known as the gift of the whole earth, which admits of a three-fold division as the best, the middling and the inferior short of earth-gift (1).

The entire earth's surface which is drained by the seven oceans, and which is divided into seven Dvipas or Continents, covers an area of thousand millions of yojanas. The best portion of the earth's surface is known as Jamvudvipa or the continent of India. In the best sort of the gift, the earth is to be represented by a ball of five Bhara

weights of gold, while in the middling (Kurma) and the inferior sorts of the gift, the balls should be respectively made of a half and a third part of the abovesaid weight of gold (2—3).

A Kalpa Vriksha (a celestial tree yielding all sorts of fruits or desires) should be soldered to the top of the ball, all its trunk, branches, leaves and fruits being made of gold. The intelligent should represent the tree as spreading out in five branches, and give it to a Brahmana as a free gift.

The man who makes such a gift, blissfully resides in the region of Brahma in the company of the souls of his departed manes, like the man who makes the gift of a golden image of a Kama Dhenu (celestial cow) weighing five hundred Palas before a Shalagrama. All the gods such as Brahma, Vishnu, Meheshvara, etc., dwell in the body of a cow, and the merit of making all sorts of gifts, is accrued to the giver of a cow, who is sure to be translated to the region of Brahman (4—7).

The man who makes the gift of a Kapila cow before an image of the god Vishnu, redeems the souls of all his relations. By making the gift of a damsel bedecked with ornaments, a man acquires the merit of a horse-sacrifice. Similarly by making gifts of a village or a hamlet or of a field in full harvest, a man enjoys heavenly felicity and witnesses the realisation of all his wished-for objects. The man who lets loose a branded bull for the salvation of the souls of his departed manes in the month of Kārticka, redeems the souls of all his relations (8—9).

CHAPTER CCXIV.

SAID THE GOD OF FIRE:—Now I shall describe the system of veins, nerves and arteries (Nādi Chakra) which are to be found in a human body, and a knowledge whereof leads to a knowledge of the divine self of Hari. Hundreds of thread-like fibres branch out from the bulb-like ganglion situate below the umbilical region of a man. Seventy-two thousand of such nerves are lodged in the umbilical region, thence branching out all over the body. The ten principal nerves are the Idā, the Pingalā, the Sushumna, the Gāndhari, the Hastijihvā, the Prithā, the Yashā, the Alambushā, the Huhu, and the Shankhini. These ten nerves carry the mysterious vital energy known as the Prāna (1—5).

The ten vital winds (nervous energy) are the Prāna, the Apāna, the Samāna, the Udāna, the Vyāna, the Nāga, the Kurma, the Krikara, the Devadatta and the Dhananjaya. The vital wind called the Prāna is the lord of the other nine. It is the Prāna (wind) that being located in the heart of creatures inflates their lungs and thus gives rise to the process of respiration so essential to vitality. Since it escapes from the body (Prayānam Kurute) after short a span of stipulated time, it is called the Prāna. The Apāna wind forces down the food and drink into the stomach of an animal, and thus helps the process of deglutation, emission of flatus, execrata urine and semen, and hence the epithet. The wind Samāna is so called from the fact of its establishing an equilibrium among the different principles of blood, bile and phlegm, generated by eating, drinking, smelling, etc. The wind known as the Udāna, controls the movements of lips, facial muscles, the colouring of the conjunctivita and the upheavings of the heart. The action of the Vyāna wind is most apparent in aching of the limbs or in the curvature of

the body and the choking of the larynx. A disease is usually ushered in by a deranged state of this nervous energy (Vyana). The wind known as the Nāga gives rise to eructations. The action of the Kurma wind is to control the opening, shutting and movements of the eyes, that of the Krikara is to help the process of masticulation, that of Devadatta is manifest in yawning, while the wind known as the Dhananjaya fattens the system and arrests the shrinking of the body even after death. Since vitality flows or escapes through the channels of these ten veins and arteries they are called Nādis (channels) (6—14).

All the conditions, movements and situations of the sun such as the Sankrānti, Vishuva, the succession of day and night, changes of tropics, Adhimasha, Rina, Dhana and Unarātra, are by analogy attributed to the different portions and organic functions of the body. Hiccough is Unu-Rātra (the first waning of the duration of nights), yawning is Adhimasa or Intercalary (lunar month), coughing has got the mystic designation of Rina (see under the chapter of astral Rina-Dhana previously described) while the taking in of the breath has been designated as the Dhana. The right side of the body is called the north, and the left the south (with regard to the magnetic polarities of those parts). The Vishuvas or the equinoctial points are situated on the line passing through the middle of the body, while the Sankrānti in the present instance is the passing over of the psychic principle from one occult nerve ganglion to the other. The occult nerve known as the Sushumna runs through the middle of the body. The occult nerve Idā is situate at its left, while the nerve Pingalā lies at its right. The Prāna or the vital principle situate higher up is called the day, while the wind Apāna is called the night. Thus the one and the same vital wind (energy) serves ten different purposes like the sun who controls the succession of day and night and the happening of such phenomena (ten in all) as the Sankrānti,

the march of the equinoxes, Una-Rātra, Adhimasa, etc. (15—17).

Subjugation of the bodily principles is called the eclipse of the moon, while a comprehension of the principle which lies beyond the material plane, are called the eclipse of the sun in the parlance of the Yoga. An act of Prānāyāma consists in inflating the abdomen by taking in as much breath as possible, while in its Kumbhaka form, the Yogi should hold tight all the airpassages of his body so as to guard against its least escape, and hold his Prāna smooth and unruffled like the water in a pitcher resting on its cushion. The Yogi who is well versed in the Mantras, should let out the whole wind by a single act of respiration, after having attempted to push it upward to the region of the brain (18—23).

Since Shiva who resides in the bosom of all beings, himself recites the "Han" "Sa" Mantras (sounds spontaneously produced in the heart of a man at the time of respiration) even without the knowledge of that particular individual, hence persons who are cognisant of extra corporal principles, give the epithet of Japa (recitation of a Mantra) to that particular sound. These sounds are produced twenty-one thousand six hundred times in the course of a day and night. Thus the lord of the Yogis, seated in all human hearts, recites this spontaneous Gāyatri Mantra (Ajapā Gāyatri) permeated with the essence of the (Hindu) Trinity; and the man who can shut the door of his heart against the external world and merges his whole soul and identity in this recitation of the Ajapa, knows no second birth (24—25).

The occult Kundalini permeated with the essence of the sun, the moon and the fire-god is located in the hearts of men, shaped like a mace of light (Ankusha). The foremost of the spiritualist should view the whole universe as centred round the Kundalini in his own heart and suspended from his occult

organ of heaven by a chord of mystic attraction. The Yogi would see the universe thus illuminated with the light of his own heart and as saturated with the drops of ambrosia cast down from the heaven from which it is suspended. It is the changeless, disembodied Shiva who recites the "Han" "Sa" Mantra in the bosom of each man. As oil lies latent in sessamum, as perfume fills both the inside and the outside of the petals of a flower, so the god Shiva covers both the interior and the exterior of a man. The god Brahma has his seat in the hearts of all men, the god Vishnu around the throat, the Maheshvara at the region of the temple and god Rudra at the region of the palate.

O Brahmana, the god Shiva should be supposed as lying at the root of the vital principle, and the god Niskala should be held as lying at its apparent break in this life (27—32).

The Yogi who constantly recites the Nāda Mantra in that particular pitch of voice known as the Prasāda, attains his ends within six months of the day of such first recitation. Within six months of the day of its first practice, the Yogi would be sinless by his knowledge of the universe and become possessed of virtues such as the Animā (super-human power of becoming as small as an Anu or atom), etc.

A Nāda Mantra admits of a threefold division, according as it is short (Hrasva), long (Dirgha) or Pluta (protracted or prolated). A short Nāda Mantra brings sin and misery to its repeater, a long Nāda duly recited grants salvation. The same merit accrues to the repeater of a Pluta Nada Mantra furnished with the characteristic nasal phonetic symbol (Vindu) on its head. A Nāda Mantra preceded and followed by the Mantra "Fut," should be used in deadly incantations, while the same Mantra coupled as above with the Hrid Mantra, should be used in spells practised for captivating the minds of others. The image of the god known as the Dakshinā Murti should be contemplated at the time of repeating five hundred thousand times the abovesaid Mantra, after

which a ten thousand libations of clarified butter should be offered. The Mantra coupled as in the preceding case should be repeated on the occasion of creating animosity among previously attached pairs. The twice born one who understands the nature of the deity who knows no affliction or diminution and of whom absolute vacuum forms the upper, the lower and the middle part (Tri Shunya), is liberated from the bonds of necessary cycles of existence. The preceptor is unworthy of the epithet who does not know the full import of the five components of the Prasād Mantra possessed of the thirty eight sorts of beatitude. A Guru or a spiritual guide needs must fully understand the significance and the mysteries of the Omkar and the Gāyatri Mantras as well as the nature of the divine selves of Rudra and other gods (33—41).

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CHAPTER CCXV.

SAID THE GOD OF FIRE:—That man is no other than the god Hari incarnate on earth, who fully understands the mystery of the Omkar Mantra. Therefore it is incumbent on a man to constantly recite the Pranava Mantra which heads the list of all its compeers in respect of merit and sanctity. All the other Mantras should be used preceded by the Pranava Mantra. That rite or ceremony only should be deemed as complete and properly done which has been closed by repeating the Pranava Mantra. The three Vyahriti Mantras of infinite virtues are preceded by the holy “Omkār” as well as the Tripadā and the Sāvitri Mantra which has emanated from the mouths of the four-faced deity.

The man who having subjugated his senses, repeats

every day for a year the Pranava Mantra, shakes off his mortal coil and is converted into the universal expanse of ether which is but another manifestation of Para Brahma. The Ekakshara (Om) is the Para Brahma himself and Prānyama is the best of austerities. There is no better Mantra than the Gāyatri, and truthfulness is better than a vow of silence. By seven times repeating the Gāyatri Mantra, a man becomes absolved of all sins, while a ten times repetition of the same Mantra leads a man to heaven. The Mantra twenty times repeated leads a man to the region of Isha, while through the merit of repeating hundred and eight times the same Mantra, the soul of a man is safely borne across this ocean of life. The Gāyatri Mantra excels the Rudra and Kushmanda Mantras in merit and sanctity. No other Mantra is better than the Gayatri as far as the merit of repetition is concerned, and there is no better Mantra to offer libations with than the Vyahritis. Even a single foot or a single Rich of the Gāyatri carries enough sanctity to purge a man of impieties incidental to the commission of such heinous crimes as the murder of a Brahmana, drinking of intoxicating liquors, theft of gold weighing more than eighty Ratis or going unto the wives of his elders or preceptors, or unto women who are in his forbidden degree of consanguinity (1—9).

On having unwittingly or unwillingly committed any sinful act, a man should repeat the Gāyatri Mantra and perform the Homa ceremony with the seeds of *sessamum orientale*. In the alternative he should mentally recite the Gāyatri Mantra and observe a fast for a whole day and night. Even the killer of a cow or of a Brahmana, a patricide, a matricide, a defiler of the beds of superior persons, a drunkard or a gold stealer, may purge off their sins by repeating a hundred thousand times the holy Gāyatri Mantra. In the alternative the committer of any of the abovesaid sins, may regain his original purity by bathing in water and

by repeating a hundred times the Gāyatri Mantra under its surface. Similarly by drinking a cup of water consecrated hundred times with the Gāyatri Mantra, a man becomes absolved of all impieties. The Gāyatri Mantra hundred times repeated procures pardon for all light delinquencies, a thousand repetition of the same Mantra destroys sins incidental to the commission of offences known as the Upapātakas* (sins of the second degree), while a ten million repetition grants all boons to the repeater and confers on him sovereignty in this world and godhead in the next. A similar result may be also obtained by repeating the Gāyatri preceded and followed by the Omkar and running as "Om Bhurbhuva, etc., Om" (10—15).

The Rishi who composed the Gayatri or the rhapsodist who first sang its verse was Vishvāmitra. The metre of the distich is Gāyatri. The presiding deity of the Mantra is the Sun-god, while it should be mentally repeated (Japa) or used (Viniyoga) in connection with casting libations of clarified butter into the sacrificial fire or on the occasion of appeasing the wraths of gods. The gods which preside over the different letters composing the distich, are the Fire-god, the god of wind, the Sun-god, the Lightning, the god of death, the god of the oceans, the Jupiter, the god of rain (Parjanaya), the king of the celestials (Indra), Gandharva, Pushā, Mitra, Varuna, Tvasta, the Vasus, the Marut, the Moon, the immortal sage Angira, Vasava, Nasati, Ka, Rudra, Brahma, Vishnu and the rest of the gods successively, who at the time of reciting the Mantra, jointly wipe away the sable sin from the soul of the repeater, engendered either through the instrumentality of toes, calves, legs, knee-joints, groins, genitals, scrotum, waist, belly, breasts, heart, neck, face, palate, nose, eyes, eye-brows, forehead, lips,

* महापातकतुल्यानि पापान्युक्तानि यानि तु ।
तानि पातकसंझानि तश्चन्मुपपातकम् ॥

the sides, the head, or the mouth. The colours which mark the body of the goddess Gāyatri, are yellow, blue, brown, emerald, flame-colour, golden, lightning colour, yellowish black, black, blood-red, sapphire like, crystal, palegold, ruby, golden, brown, reddish blue, blackish-red, gold-shade, white, and blackish scarlet. The goddess should be contemplated as having a complexion variegated by the above-said colours. By meditating on the divine nature of the goddess and by casting libations of clarified butter into the fire in her honour, a man becomes purged of all sins (16—24).

A Homa ceremony performed with libations of clarified butter containing the seeds of *seassamum orientale*, and a repetition the Gāyatri Mantra, tends to absolve a man of all sins, while the Gāyatri Homas undertaken for the purposes of peace-making or for the prolongation of one's life, shall respectively consist of libations containing barley or clarified butter simply. For the realisation of one's own ends, the Gāyatri Homa should be performed with sundried rice, while the one undertaken with a view to become merged in the essence of Brahman, should consist of libations of sweetened porridge. A man in order to have male issues should perform the Gāyatri Homa with libations of curd, while in the one performed for the increase of one's wealth, oblations of Shali-Rice should be cast into the sacrificial fire: Stems of Bilva trees should be offered as oblations in the one performed for the increase of one's wealth, while lotuses should be cast into the fire in the one performed for the purposes of increasing one's personal beauty. A man desirous of getting rid of a disease should perform a Gāyatri Homa with bunches of green grass, and similar oblations should be offered in the one undertaken with a view to quell all physical or social disturbances. The oblations should consist of scented gum resin in the one performed with a view to bring good luck, while the man who wishes to obtain a proficiency in learning,

should perform a Gāyatri Homa by offering libations of sweetened porridge. By casting ten thousand libations into the sacrificial fire, a man becomes possessed of the above-said superhuman powers (Siddhis), while by offering such hundred thousand, he will be able to realise all his heartfelt objects. By offering a million libations a man is absolved of the sin incidental to the murder of a Brahmana, becomes able to redeem the souls of all his relations and finally becomes one with the god Hari. The goddess Gāyatri should be invoked at the commencement of all sacrifices, performed for the propitiation of hostile planets or for any other purposes (25—30).

After that the performer of the Homa, should meditate upon the mystic significance of the Omkar, and tie up into a knot the tuft of hair on the crown of his head by once reciting the Gāyatri Mantra. Then he should again rinse his mouth with water and touch the regions of his shoulders heart and the umbilicus. The guardian saint (Rishi) of the Omkar is Brahmā, the metre of the verse is Gāyatri and its presiding deity is Agni. The Omkar is Paramātmā (the Supreme Soul) himself and should be used in all sorts of religious rites. The goddess adored in the three worlds, should be contemplated as possessed of a white complexion and seated on a full blown lotus flower and carrying a rosary. The goddess should be invoked as follows:—"Om thou art the light, the sacrifice, the strength, the seventh sun, *he abode of the gods. The universe is thy self and thou illest it with life and motion. Thou art the life of all and the duration of all lives. Om to the Earth. Come, oh thou goddess, who grantest boon to thy votaries, and stay as long as I repeat thy holy name" (31—34).

Prajāpati is the composer or the first singer of the seven Vyahriti Mantras. The Omkar Mantra which represents the essence of Para Brahma, occurs at the commencement of each of the several Vyahritis, as well as before the

collected Vyahritis running as a single Mantra. The presiding gods or patron saints of the successive Vyahritis, are Vishvāmitra, Jamadagni, Bharadvāja, Gotama, Atri, Vasishtha, Kāshyapa, the god of fire, the Wind-god, the Sun-god, the Jupiter, Varuna, Indra and Vishnu. The metres of the Vyahritis are the Gāyatri, Ushnik, Anusthupa, Vrihati, Pankti, Tristupa, and the Jagati. The Vyahritis should be made use of in practising a Pranyama or in casting libations of clarified butter into the fire in connection with a Homa ceremony (35—39).

The man who sprinkles upward eight drops of water, by reciting the Mantras respectively running as "Apohistha" "Apām," "Drupadā," "Hirna Varna" and Pāvamāni, is sure to purge off all sins committed by him from the very moment of his birth. A Brahmana should repeat thrice under water, the Aghamarshana Mantra and the Mantra running as "Ritancha" etc. The Rishi who composed or first sang the Rich running as "Apohistā" etc, was Sindhudvipa. The metre of the Mantra is Gāyatri and the water is its presiding deity. The Mantra should be used at the time of ablution known as the Brahmasnānam and in dashing water over the body in a sacrificial bathing or at the time of bathing a horse in connection with a horse-sacrifice. The Rishi who composed or first sang this Aghamarshana Sukta (sin destroying verse) was Aghamarshana, the metre of the verse is Anustap and its presiding deity is Bhāvavritta. The Mantra running as "Apo Jyoti Rasa" etc, forms the head of the Gāyatri. The name of its Rishi is Prajāpati, no metre being used in its composition, as Yajus is not metrical. The presiding deities of the verse are Brahma, Agni, Vayu, and the Sun. The wind is generated within the body of the reciter by the suppression of the breath, which in its turn produces fire and out of fire water is produced, wherewith the reader of the verses should rinse his mouth. The Rishi who composed or first sang the Mantra running

as "Udityam Jāta Vedasam" was Praskanna. The metre of the verse is Gāyatri, while its presiding deity is the sun-god. The Mantra should be used on the occasion of an Atirātra sacrifice. Koutsa is the composer of or the first Rhapsodist who sang the Rich running as Chitram Devati. The metre of the verse is Tristup and the sun is its presiding god (40—49).

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CHAPTER CCXVI.

SAID THE GOD OF FIRE :—Thus having performed the rite of his daily Sandhya, a Brahmana should recite the Gāyatri Mantra running as "Om Bhurbhuva Sva, Tat Saviturvarenyam Bhargo Devasya Dhemahi, Dheo No Prachodāyāt Om." The Mantra is called the Gayatri (lit, an emancipating song) from the fact of its delivering the singers and their wives from the cycles of re-births. Since its essence serves to illumine the sun (Savita) and forms the fountain source of all light in the universe, it is also known as the Sāvitri Mantra. Since it first came as a word out of the mouth of the four-faced deity, it is also called the Sarasvati. The word "Bharga" occurring in the middle of the Mantra represents the supreme light, the essence of the Para Brahma, from the root Bha to shine and Bhrasja to cook or ripen, in which sense it has been used many times in the Chandas (Vedas). The word refers to that essence of the god which causes the cereals to ripen in the harvest time and dispels the gloom of night which enveloped the universe before the dawn of creation. The light-essence of the Supreme Being is the mightiest of all lights, and this self of the universal Spirit is the most adored (Varenyam) of all existences. In

the alternative it may mean that the divine self of the Absolute should be worshipped with a view to ensure a heavenly existence. And since the root Vri of the term Varenyami may also mean "to cover," it necessarily signifies, as used in the text, an existence which envelopes or lies beyond the states of waking, sleeping, and dreaming and hence a Being who is changeless, eternal and absolutely pure—the Universal God, the Absolute Purity, the Perfect Knowledge, the Infinite Reality. For the emancipation of my soul, I meditate upon the divine self of that light which is the god Vishnu, the origin of the universe. Some there are who read "Shiva," Shakti," "Agni" (such as the Agni Hotris) in the place of "light" in the text of the Mantras. And since the term Vishnu has been described in the Vedas and the other holy scriptures as synonymous with the sun the fire, and the Rudra, it makes no essential difference, which ever of these epithets has been used. The divine-self of that god, manifest as the sun or Vishnu, produces the libations of clarified butter, and it is the self same god manifest as the light, Prajanya (the god of rain), Vayu (the wind); Aditya (the sun) grows and nourishes the cereals and vegetables by giving rise to heat and moisture. Libations of clarified butter cast into the fire are carried to the sun who creates the rain-clouds. Rain causes the stalks of food grains (Annam) to shoot out and man is the offspring of food (Annam) (I—II).

The word "Dhimahi," in the text may be also derived from the root "Dha" to hold; and accordingly the Mantra may be intrepreted to mean "may we make a full comprehension of the god who is the creator of the seven regions known as the Bhuh, Bhubas, etc. The word Nas (ந:) is the possessive plural form of the personal pronoun "I," and the word "Bharga" means divinity or divine essence; and hence the latter part of the Mantra (Bhargo Devasya.....Prachodyat) means—"May that essence of the god Vishnu manifest

as the sun or the fire-god, lead the minds of us (all created beings) to dwell on his divine self in all acts and undertakings and at all times. Led by the god, the soul of a man goes to heaven or falls into the pit of this material universe which is nothing but the cavity of the mouth of Hari. A Brahmana should hold himself identical with the god who sports on the fields of paradise. A Yogi bent on working out the salvation of his soul, shall behold the essence of the universal spirit reflected in the disc of the sun, at the sight of which he would break the chain of births and deaths, and get rid of the three sorts of pain a man is usually heir to and recite the following Mantra :—“ You are that eternal Brahma, the infinite spiritual light, O thou who shinest in the disc of the sun. I am identical with thee, O thou the divinity of Vishnu ! The states of waking, sleep, or dreaming do not constitute my self. I am beyond these. I am a dis-embodied spirit filling the universal space and running through all sorts of life up to the Supreme Brahma. I deem myself one with the absolute spirit, the Aditya Purusha. I am the infinite and eternal “ Om,” whence flows out all knowledge and good deeds” (12—18).

CHAPTER CCXVII.

SAID THE GOD OF FIRE :—The holy sage Vashishtha became an adept in Yoga by worshipping the phallic emblem of Shiva by reciting the Gayatri Mantra, while the latter and other sages attained salvation and became merged in the Supreme Brahma by worshipping the same divine emblem. Vashishtha propitiated the god with the following

prayer. "I make obeisance to thy emblem of creation, O lord, as manifest in gold (Kanakalinga, lit:—a golden phallic emblem), obeisance to thy emblem of creative energy as unfolded in the holy Vedas, obeisance to thy supreme emblem, obeisance to thy image as manifest in the universal expanse of ether. Obeisance to thy divine essence emblematized by thousands and thousands of symbols. Obeisance to thy creative energy as manifest in the fire, obeisance to thy creative energy which manifests itself in the composition of the Puranams. Obeisance to thy creative essence which has embodied itself in the truths of the Shrutis. Obeisance to thy creative potency as manifest in the nether regions (Pātālas). Obeisance to thy creative emblem which is known as the Supreme Brahma. Obeisance to thy mysterious emblem of creation which lies beyond the ken of human beings. Obeisance to thy creative essence which is spread all over the seven continents of the world. Obeisance to thy creative essence symbolised by the collective souls of the universe. Obeisance to thy creative energy which is emblematised by the limbs and organs of animals. Obeisance to thy emblem of creative energy which lies latent in Nature. Obeisance to thy creative essence symbolised by the process of intellection. Obeisance to thy creative potency represented by the egoistic senses of sentient creatures. Obeisance to thy creative essence symbolised by the material principles. Obeisance to thy creative energy of which the proper sensibles are the symbols. Obeisance to thy creative energy which determines the subjective principles in individuals. Obeisance to thy creative potency manifest in the dynamical forces of sentiments. Obeisance to thy creative potency which is above the virtue of Rajas (universal cohesion) and is known as the Satva Guna. Obeisance to thy creative agency manifest in acts of becoming. Obeisance to thy creative energy manifest in the combined action of the

three universal forces of Satva, Raja and Tamas (Adhesion, cohesion, and disintegration). Obeisance to thy creative energy represented by futarity (Probability). Obeisance to thy creative energy manifest in the shape of heat and light. Obeisance to thy creative energy which works in regions beyond the zone of atmosphere. Obeisance to thy creative energy which has embodied itself in the mighty truths of the Shrutis. Obeisance to thy creative energy represented by truths inculcated in the Atharva Mantras and the psalms of the holy Sama Veda. Obeisance to thy creative essence which manifests itself in the shape of a religious sacrifice, and the different rites (Yajnanga) constituting the same. Obeisance to thy creative essence which forms the fundamental principles and the immutable truths of the universe. Help us, O God, in reaching the extreme goal of the Yoga. Bless me with the birth of a son equal to me in every respect. May we attain the Supreme Brahma. May the virtue of self-control never leave us. May there be not a gap in the line of our descendants, and may our faith in religion and in thy absolute goodness never be weakened" (1—11).

Said the God of fire:—The holy sage Vashishtha thus propitiated of yore the self-origined deity on the summit of the mountain Shripurvata, and the god gave him a boon and went away pleased with his devotion (12).

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CHAPTER CCXVIII.

SAID THE GOD OF FIRE:—Oh Vashishtha, now I shall dwell upon the duties incidental to a sovereignty as disclosed by Pushkara to Rama (1).

PUSHKARA said:—I shall now describe the essential duties, a due discharge of which is obligatory on a king, out of the hosts of other minor duties which belong to the office of a sovereign. The king should give no quarter to his enemies, should look after the welfare of his subjects and administer even-handed justice to his people. Oh Vashishtha, the king shall encourage all your honest pursuits and help those who shall walk in the path of virtue. The life of a king should be one perpetual vow of ameliorating the condition of his subjects. After the lapse of a full year from the date of accession, the coronation ceremony should be performed at a proper time. The king should elect his Sāmvatsara, the royal priest, his queen (who should be his wedded wife) and his ministers from men who are well versed in all the branches of learning and well acquainted with the workings of human heart. But if the king dies before that, no time should be lost in duly putting the crown on the head of his successor with all the paraphernalia of regal pomp and coronation-rite, and the election of royal priests and ministers should be simultaneously made therewith. The royal priest shall put the seeds of sessamum orientale and sundried rice on the head of the king, and then pour water on his head and cry victory to the king. Then the king seated on his throne shall declare protection to all and order the gates of castles and fortresses to be opened out to the governors of provinces (2—6).

Prior to the rite of inauguration performed by the royal priest, the ceremony known as the Indra Shānti should be performed, and on the same day the priest should observe a fast and cast libations of clarified butter into the fire lit at the centre of the sacrificial platform, accompanied by the recitation of such Mantras as the Vaishnava, the Aindra, the Sāvitra, the Vaishvadaivata, the Soumya and the Aparājita. The golden pitcher stowed on the right hand side of the

sacrificial fire and containing the residue of the offering should be worshipped with flowers and perfumes. The sacrificial fire lit on the occasion should be deemed as specially auspicious in the event of its flames rising up in curling wreaths and assuming the hue of molten gold, bereft of smoke and sparks, emitting a sweet smell, producing a deep sound like that of a car-wheel or a thunderbolt, burning with a full blaze and curling in towards the priest in the shape of a mace (7—12).

Cats, birds and deers should not be allowed to pass between the king and the sacrificial fire. The head of the king should be rubbed with earth obtained from the summits of mountain, the ears with that brought from the top of an ant-hill, the face with that obtained from a temple of the god Keshava, the neck with that brought from a temple of the god Indra, the breast with the earth obtained from the courtyard of a royal palace, the right hand with the earth found stuck to the ends of an elephant's tusks, the left-hand with that found adhered to the horns of a bull, the back with the clay obtained from the bank of a pond, the abdomen with that obtained from the bed of a confluence of rivers, the sides with clay obtained from both the banks of a pool, the waist with that dug out from below the threshold of a courtesan's house, the thighs with the earth obtained from a sacrificial shed, the knee-joints with that brought from the floor of a cow-shed, the groins with that obtained from a stable, while the legs of the king should be rubbed with the earth that had stuck to the wheel of a carriage. The head of the king seated on his throne, should be washed with the composition known as the Panchagavya (13—17).

Then the ministers elected by the king shall pour water on his head out of four pitchers. The minister, if happens to be a Brahmana, shall pour clarified butter out of a golden pitcher on the head of the king from the east. A

minister belonging to the Kshatriya community shall pour thickened milk on the royal head out of a pitcher of silver from the south, a Vaishya minister shall pour curd out of a copper pitcher from the west, while a Shudra minister shall pour out the contents of an earthen pitcher full of water on the head of his sovereign from the north (18—20).

Then a Brahmana who is a reciter of the Rikveda shall pour out honey on the head of the king, while a Sama-Vedi Brahmana shall sprinkle the washings of Kusha grass on his head on the occasion. The royal priest shall sprinkle water out of the pitcher containing the residue of the sacrificial offering over the heads of the ministers and courtiers, after having exposed it for a while to the fire lighted on the sacrificial platform, and cause the Brahmanas to sing in a chorus the Mantras which are usually recited in a coronation ceremony. Then the royal priest shall stand at the foot of the sacrificial platform, and pour out water through a golden shieve on the anointed head of the king. Then cereals should be scattered over the royal head by reciting the Mantra running as "Ya Oshadhi" etc. Similarly perfumes and scented fluids should be poured on the head of the king by reciting the Mantra running as Ratha etc. White flowers and seeds should be scattered and washings of the blades of Kusha grass should be poured on his head, by reciting the Mantras respectively running as "Pushpavati" "Brahmana" and "Ratnairāshu Shishānascha" etc. The Brahmanas who are the readers of the Yujur or the Atharva Vedas, should touch the throat of the king with the yellow pigment known as the Rochona, by reciting the "Gandhavāra" Mantra, while the Brahmanas assembled on the occasion should sprinkle waters of the holy pools over the royal head. Then a pitcher containing all sorts of cereals shall be placed before the king and the trumpeters shall blow their trumpets, and the bands shall play and the grooms shall blow the chowries unto the king. Then the king shall wor-

ship the gods such as Vishnu, Indra etc., as well as the presiding deities of the planets and shall then see his face in the mirror and look at the flowers and a cup full of clarified butter kept before him (21—28).

Then the priest seated on a bed over which a tiger-skin had been spread, shall offer cups of honey to the gods and cause the royal cushion to be spread on the throne. After that, the crown should be formally put on the head of the king, his cushion consisting of the skins of five animals (a goat, a bull, a wolf, a tiger and a lion). Then the warden of the ceremony shall present the ministers to the king; and presents of goats, cows, etc., shall be made to the royal priests and astronomers, and the Brahmanas shall be sumptuously feasted. Then the king shall circumambulate the sacrificial fire and make obeisance to the preceptor. Then taking hold of the halter of a bull accompanied by a cow and her calf, the king shall worship the royal steed in full caparison and ride on it. Subsequent to that he shall similarly worship and mount on an elephant and then move round his capital in pomp, followed by his armed forces and ministers, after which he shall enter his palace casting costly gifts all round and discharge the ministers in attendance (31—34).

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CHAPTER CCIX.

PUSHKARA said:—Now I shall narrate the Mantras which are to be used on the occasion of the installation of a king or an idol, and which are potent enough to destroy all sorts of sin. The water on the occasion should be kept

in pitchers and sprinkled over with the blades of *Kusha* grass, whereby all the purposes of ablution or washing would be served. The Mantra runs as follows :—“May the gods such as Brahma, Vishnu, Maheshvara, Vāsudeva, Sankatshana, Prādumnya and Aniruddha, install you in full glory by pouring water on your head. May the gods and celestial beings such as the Manus, the Dikpālas, Rudra, Dharma, Ruchi, Shraddhā lead you to victory. May the holy saints Bhrigu, Atri, Vashishtha, Sanaka, Sanandana, Sanat Kumara, Angirā, Pulasta, Pulaha, Kratu, Marichi, Kashyapa, the Prajapatis, the god Kārtickeya and the Pitrīs known as the Agnishvattas preserve you. May the demons (Kravyadas), Ajyapas, and Sukālis preserve you. May the goddesses such as Lakshmi and the wives of the god of virtue, as well as the consorts of Kashyapa, the father of many sons, of Krishāshva, of Aristanemi, of Agniputra, Ashvini and the other wives of the moon god and the beloved wives of Pulaha preserve you. May Aruna, the charioteer of the sun and the celestial matrons known as Bhutā, Kapishā Danstri, Surasā Saramā, Danu, Shyani, Bhāsi, Krounchi, Dhritarastri and Shuki install you in full glory by pouring down water on your head. May the goddesses Ayati (goddess of futurity), Niyati (fate), Rātri (night) and Nidrā (sleep) who exist for the advancement of the human race, as well as the goddess Umā, Menā, Shachi, Dhumornā, Niriti, Jayā, Gouri, Shivā, Riddhi, Velā, Avalā, Asikni and Jyotsna, and the Kalpas, Mahakalpas (cycles of time), the Manvantaras, the years, the Samvatsaras, the Yugas, the movements of the sun, the divisions of the year such as the seasons, the months, the fortnights, the weeks, the day, the evening, the days of the lunar months, the Muhurtās (a period of 48 minutes), the sun with his planets and satellites, preserve you. May the fourteen Manus such as Sāyambhava, Svārochisha, Outtama, Tāmasa, Revatz Chakshusha, Vaivasvata, Sāvarna, Brahmaputra, Dharmaputra, Rudraja,

Dakshaja, Rouchya and Bhoutya, and the principal gods, such as Vishvabhuk, Vipatti, Shuchiti, Shikhi, Vibhu, Manojava, Ojashvi, Vali, Adbhuta, Shānti, Vrisha, Rita-dharmā, Divasprik, Kāma, Indraka, Ravanta, Kumara, Vatsa, Vināyaka, Vira, Chandra, Nandī, Vishvakarmā, Purorava, come and take part in this thy coronation ceremony. May the twin Ashvini Kumāras—the physicians of heaven, the eight Vasus (demi-gods) such as Dhruva, etc., the ten Angirasas and the Vedas put the crown on thy head and lead thee to victory. May the soul, duration of life, mind, vitality, egoism, Rita and truth preserve thee. May Kratu, Daksha, Vasu, Satya, Kālakāma and Dhuri lead thee to victory. May the gods, Pururava, Mādrava, Vishedevas, Rochana, Angarakas, the Sun-god, Nirita, Yama, Ajaikapada, Ahirvradhna, the comets, the Rudrajas, Bharata, the death, Kapāli, Kinkini, Bhavana, Bhāvana, Svajanas and their wives, Kratushravā, Murdha, Yājnatiṣhāna, Prasava, Abhaya Daksha, the Bhrigus, the Prānas, the nine Apanās, Viti-hotra, Naya, Sādhyā, Hansa and Nārāyana preserve thee. May the superior members of the celestial hierarchy who are devoted to the good of the universe, such as Vibhu, Prabhu, and the twelve Bhaskaras such as Dhātā, Mitra, Aryamā, Pusha, Shakra, Varuna, Bhaga, Tasta, Vivavāna, Savitā and Vishnu, as well as Ekajyotis, Dvijyotis, Trijyotis, Chaturjyotis, Ekashakra, Dvishakra, Trishakra, Mita, Sanmita, Amita, Ritajit, Satyajit, Sushena, Senajit, Atimitra, Anumitra, Purumitra, Aparājita, Ritā, Ritavak, Dhāta, Vidhāta, Dhārana, Dhruva and Viddharama, the mighty colleagues of the king of the gods, preserve thee (1—31).

May the holy Rishis who are the practisers of the most austere penances, such as Idriksha, Adrikṣha, Etadriksha, Amitāshana, Kridita, Sadriksha, Sharabha, Dharta, Dhurya, Dhuri, Bhima, Abhibhukta, Kshapasaha, Dhriti, Vasu, Anādhriṣhya, Rama, Kama, Jaya, Virata, as well as the forty-nine wind-gods preserve thee (32—34).

May the Gandharvas such as Chitrangada, Chitraratha, Chitrasena, Kali, Unāyu, Ugrasena, Dhritarāshtra, Nandaka, Hāhā, Huhu, Nārada, Vishāvasu and Tumvaru, install thee in full glory and lead thee to victory. May the celestial beauties such as Anavadyā, Sukeshi, Menakā, Sahajanyā, Kratusthali, Gritāchi, Vishvāchi, Punjakasthali, Pramlochā, Urvashi, Rambhā, Panchachudā, Tilottamā, Chitralekhā, Lakshmanā, Pundarikā, and Vāruni, as well as the demons Pralbada, Virochana, Vali, Vāna and his sons and the Rakshases come and install thee in full glory. May the Siddhas, Yakshas, and the celestial gems, accompanied by Nandana, Manibhadra, Scandana, Pingāksha, Dyutimāna, Puspavāna, Jayavaha, lead thee to victory. May the Pishachas led by their chiefs such as Urdhakesha, and the ghosts who dwell in earth, come and take part in this inauguration ceremony, following in the train of the Matris, Narasinha, Mahākala, Guha and Skandha. May the celestial Garuda, with other principal celestial birds such as Aruna and Sam-pāti, as well as the primordial Hydra (Vāsuki) and the serpents Takshaka, and the celestial elephants Airavata, Maha-padma, Shankha, Puspadanta, Vāmana, etc., always protect thee from evil (35—49).

May the celestial swan the god Brahma rides upon and the bull of the god Shankara, the lion of the goddess Durga, the buffalo of the god of death, the horse Ucchaisrava belonging to Indra, the celestial Koustuva, the lord of the conch shells, the thunder-bolt, the celestial mace, the discus, and other weapons preserve thee. May the gods Chitragupta, Danda, Pingala, Mrityu and Kāla preserve thee. May the souls of Munis such as Vyasa, Vālmiki and the Valakhilyas preserve thee. May the souls of departed kings such as Prithu, Dilipa, Bharata, Dushmanta, Shakrajit, Vali, Malla, Kukutstha, Anena, Juvānāshva, Jayadhratha, Māndhāta,

Muchukunda and Pururavā preserve thee. May the gods of the homestead and the twenty-five fundamental principles of the universe lead thee to victory. May the regions of golden soil, sandy soil, blue soil, yellow soil, white soil, and of yellowish red soil, the Pātala, the Rasātala, the regions known as the Bhū, Bhūva, lead thee to victory. May the continents of Jamvudvipa, the Northern Kuru, Hiranyakā Bhadrāshva, Ketumāla, Valābhaka, Harivarsha, Kimpurushā, Indradvipa, Kasherumāna, Tamraparna, Gabhastimana, Nāga-dvipa, Soumyaka, Gandharbha and Varuna preserve thee. May the mountains known as the Himavana, the Hemakuta, the Nishadha, the Nila, the Shveta, the Shringavana, the Meru, the Mālyavana, the Gandhamādana, the Mahendra, the Malaya, the Sajhya, the Shaktimāna, the Rikshavāna, the Vindhya and the Paripātra grant thee peace (50—57).

May the holy Vedas such as the Rik etc., with their six branches of kindred sciences, the books of history, the Puranas, the Medical sciences, the sciences of music and war, the sciences of proper pronunciation, ritual, grammar, lexicon, astronomy and prosody, the six schools of philosophy such as the Sankhya, the Yoga, the Mimansa, the Naya, etc., the schools of philosophy known as the Pāshupatam and the Pancharātrum, the Gāyatri Mantras respectively sacred to the god Shiva and the goddesses Durga, Vidya and Gandhari grant thee peace. (58—62-)

May the four oceans of sugarcane juice, clarified butter, curd and milk, as well as the holy places and pools such as the cities of Pushkara, Prayāga, Prabhāsa, the forest of Naimisha, the shrines of Gayashirsha, Brahmashirsha, the Northern Mānasa, the Kālodaka, the Nandikunda, the land of the five rivers, the Bhrigu Tirtha, the Amarakantakam, Jambu Marga, the hermitage of Kapila, the source of the Ganges, Kushavarta, the Vindhya, the Nila Parvata, the Varāha Parvata, Kankhalam, Kālanjar, Kedar, Rudrakoti, Benares, the hermitage of Vayasa (Vadarjyashrama), Dwarka,

the Shri mountain, Pururshottama, the village of Shāla-
grama, Karavirāshrama, the junctions of rivers with the seas,
the river Phalgu, the Vindusara, the Ganges, the Sarasvati,
the Shatadru, the Gandaki, the Achchohda, the Vipāshā, the
Nischirā, the Gomati, the Parā, the Charmanvati, the Rupī,
the Mandākini, the Mahānadi, the Tāpi, the Payoshni, the
Venā, the Gouri, the Vaitarani, the Godāvari, the Bhimarathi
the Tungabhadrā, the Prāni, and the Chandrabhāgā, preserve
and install thee in full glory. (63—72).

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CHAPTE CCXX.

PUSHKARA SAID :—A king thus crowned with his ministers should attempt to conquer his enemies. The best of monarchs is he who subjugates his hostile neighbours. A member of the Brahmana or the Kshatriya caste should be elected to fill the post of the commander-in-chief of the kingdom, while men of noble descent, well acquainted with the precepts of morals, should be appointed as porters at the doors of the royal chambers. The ambassador sent to represent the king at foreign courts, should be a man of a very sharp intellect, sweet-mouthed, possessing eloquence of speech and well-versed in the arts of diplomacy. The bearer of the royal betel-vessel may be either a man or a woman fondly attached to the king; sweet-mouthed and capable of enduring fatigue. The minister of war and peace (foreign minister) should be a man who understands well the expedients to be used by a king in foreign politics, such as the Sandhi (alliance), Vigraha (war), Yāna (March or expedition), Asanam (Halt), Sanshraya (seeking shelter) and Daidha (duplicity).

Soldiers appointed to guard the person of the king should be armed with swords, while the royal charioteer should be a man, capable of estimating the strength of a hostile army or of detecting its weak points. The master of the royal kitchen should live in the house where the royal food would be prepared (*Mahānasa*), his essential qualification being a fond attachment to the king over and above his experience in the culinary art and the affairs of the world. The courtiers should be all conscientious men, while the royal writer should be selected from men who have thoroughly mastered the sciences of orthography (1—6).

The royal treasurer should be a man who will be able to tell at a sight the prices of gems and precious stones, while all the offices of government should be filled with men who are fondly attached and have sworn allegiance to the king. The royal physician should be a man who has thoroughly mastered the science of medicine (*Ayurveda*), while the keeper of the royal elephants should be a man who can detect the points of excellence in those animals as well as the symptoms of their maladies. The keeper of the king's stable should be a man who knows all about the horses, the indispensable qualification of those two functionaries being the capacity to work indefatigably in their respective lines. The masters of castles and fortresses should be attached to the king, while architects of established repute should be employed to look after the royal palaces. Persons employed by the king for giving lessons in the arts of handling and using arms and munitions of war, should be devoted to the king and should be experts in using all sorts of arms and weapons, whether projected by machines, hurled or thrust with the hands, or which are not entirely let off at the time of their discharge, or are taken hold of again after the throw (7—8).

The usherers employed in the female apartments of the palace may be either male or female. If men they should be above seventy; if women, at least fifty years old, and shall

have free access every where in the royal household. A sleepless warder should be kept in the arsenel, and salaries of the state-functionaries should be determined according to the nature and importance of the offices they will be appointed to hold. Men of stirring, mediocre or inferior talents and virtues should be respectively employed to carry out works requiring such talents or virtues, and the king who aspires to hold a paramount sway over the whole world, should enter into alliance with kings and nations who are friendly to him. Virtuous men should be employed in works requiring high moral culture, while men of valour should be employed in the army. Intelligent men should be employed where money making is concerned, while in all sorts of works, the king should appoint men who are above all corruption. Eunuchs should be employed in places which are exclusively devoted to the use of women, while ruffians should be employed in doing deeds of violence. The king should appoint a man to an office to which he is best suited by his nature and acquirements. Virtuous men should be employed in all works of state-revenue and common weal, while men of small intellectual calibre should be employed in works which can be safely done by such men (9—14).

The king should employ in different works of the state, men whose fidelity has been tested by constant attendance and service. As a tame elephant is used to decoy the wild ones, so a minister shall detect evil-doers lurking in places remote from the seat of the central government, by employing men belonging to similar gangs of offenders. Experts should be employed in their own lines, while servants who had been serving the state from the times of the grand-father and the father of the king, should be commissioned to do all sorts of works, except in matters of adjudicating the rights of contending litigants in royal courts and of partition of estates (14—16).

Without any regard to their honesty or wickedness, the

king should hospitably receive the foreigners arrived in his court, with a view to live under his protection. Such new-comers, happening to be wicked men, should not be trusted at all, but the king should buy their submission with annuities. Detectives should be employed to ascertain the characters of all new-comers and foreigners in the state, whom the king shall fill with honours in the event of their being deserving recipients. A bad servant of the state should be deemed as an enemy, or fire, poison, serpent and a drawn dagger all combined. The spies are the king's eyes, and men should be employed in espionage and secret service, without letting the public know that they had been so employed, and care should be taken to prevent their mutual recognisance. They should guise themselves as merchants, physicians, astrologers, religious mendicants, and watch the strength and armaments of foreign kings. The king should not trust the statement of a single spy unless corroborated by informations received on the subject from different sources. The king should make use of the allegiance, displeasures, merits and demerits of his servants, as well as of good or bad deeds done by them, simply as a means of consolidating his own absolute power. The king should do such acts only as would attract the hearts of his subjects and refrain from doing that which would create hardships or displeasures. The strength of a king is the love of his subjects, and the epithet ((Raja) is derived from the fact of his pleasing (Ranja to please) the people (17—24).

CHAPTER CCXXI.

PUSHKARA said:—A servant should carry out the orders of his king (the custodian of his country's prosperity) as a disciple does the biddings of his preceptor. He should never disobey his commands, nor speak anything which would be unpleasant to him or unfavourable to his interests. A servant forced to speak anything unpleasant to the king for his good, should speak that in a private conference. He shall not rob his master's money, nor do anything whereby his dignity will be impugned. A servant shall not wear dresses similar to those put on by the king, nor modulate his voice and speech in a manner so as to resemble those of his royal master. Even a warder of the royal Zennana, being dismissed or otherwise chastised, shall not walk abreast with the king, nor violate the sacredness of his secret trusts. He should not boast of having done any act of ingenuity in the royal presence, but rather ascribe it to the kindness of the king. He should not give publicity to any of the secrets heard by him from the king. He should express his unwillingness and inability (lit:—say “what can I do?”) to comply with the request of a superior officer pressing him hard to disclose any. He should reverentially wear on his person the ornaments and decorations obtained from the king as marks of his highest regard, nor enter the royal chamber without his special leave, nor visit him in an improper place. Bodily functions savouring of low breeding, such as yawning, spitting, coughing, frowning and acts of eructations, emission of flatus, or the assumption of an angry look should not be exercised or indulged in before a king. A servant should not blow on his own horn in a royal assembly, but rather employ other men to recommend his special merit to the king. A

person in the king's service should be above all dishonesty, avarice, parsimoniousness, atheism, meanness and light-heartedness. Self-communed and with love in his heart of heart, he should serve his country and sovereign to the best of his light and ability. Such a service to the king elevates both the master and the servant. A man should always bow down to the king, the royal princes, and the king's favorites and ministers. No faith should be reposed in the smiles of king's ministers, but a man should always try to please his sovereign.

A man having incurred the displeasure of a king should abandon his services, while a man who pretends to understand the patures of kings, should seek employment under a sovereign who is pleased with him. A servant should not speak until spoken to by the king, and should look after his interests even in times of peril. Content and not garrulous in the presence of his king, a servant should stand modest and submissive and should disereetly avoid all attempts at cutting jokes with him. The duty of a royal servant is to enquire of the health of his sovereign, and to spread the cushion for him at the first interview. His ears should be always eager to catch the words of his royal master, and he should rejoice even at a reprimand from him. The servant, who rejoices even at having received a small remuneration and shows his gratitude therefor, in season and out of season, is the only servant to be kept in the royal service, while servants disposed otherwise should be summarily dismissed (1-14).

CHAPTER CCXXII.

PUSHKARA said :—Now I shall describe the sites and constructions of forts, wherein a king should have his residence. The forts should be largely peopled with the members of the commercial and servile castes and of various guilds of artisans, with a sprinkling of Brahmana population. The fort should be situated in a country watered by large rivers and not depending upon the atmospheric causes for its water-supply. The country should be safe against all foreign invasions ; abounding in grains, flowers and fruits, not infested with thieves and robbers and impassable to invading columns. The mighty king should cause to be built, and live in, any of the six following sorts of forts, such as the Dhanu Durga, Mahi Durga, Nara Durga, Aksha Durga, Ambu Durga and the Giri Durga. The last sort of forts (hill fort) is the best, as it can be made easily invincible and affords the best means of beating off an invading army. Palaces, Barracks, divine temples, and shops should be built within the ramparts of a fortress, which should be kept, well furnished with arms, weapons, battering machines, etc., surrounded by a moat of deep water (1—6).

Now I shall describe the means of healing the wounded body of a king, kept confined within the walls of a castle, The plants known as the Panchāṅga and Shirisha pasted with urine and applied over the body, neutralise the effects of poison. The creepers Shatāvari, Chchihnnā Ruhā, and Tanduliyakam are possessed of the same virtue like the Koshataki, Kalhāri, Brāhma, Chitra-Patolikā, Mandukaparni, Varaha, Dhātri, Anandakam, Unmādini, Somarāji and Ratnam (7—9).

A king residing in a castle possessing all the fundamental characteristics of a homestead, should worship the gods,

protect his subjects, conquer the wicked and give presents to the Brahmanas. The king who wrongfully takes possession of grounds or articles dedicated to the gods, is tormented in hell for the period of a Kalpa.

A king should support the divine temples erected in his dominions and cause the images of gods to be installed in them. The temples would be of clay, wood, burnt-bricks or of stone, each one of the latter class excelling in merit the one preceding it. Even by erecting a miniature temple, a king attains salvation at the close of a prosperous earthly career. The man who cause bands and dramatic performances to be played in a divine temple and bathes the image of the god in oil, clarified butter, honey, milk or curd, goes to heaven after death (10—14).

A king should worship, protect and supply the Brahmanas with the necessities of life, and should never deprive them of anything they are entitled to or are possessed of. The soul of a man who robs a Brahmana of a particle of gold, of a cow, or of a plot of ground even to the breadth of a single finger, is doomed to suffer the torments of hell till the coming on of the universal deluge. A Brahmana leading the most wicked life and guilty of the most heinous crimes, should not be hurt or killed, as the killing of a Brahmana is the deadliest of all sins. The Brahmanas of mighty fate and blessed prowess, can work miracles and invest ordinary persons with the attributes of divinity and can reduce a god to the level of an ordinary mortal. Hence a man should constantly bow down to a Brahmana. The kingdom in which a forlorn Brahmana's wife weeps and suffers, is destroyed with all its subject people (15—18).

The king and the virtuous should protect the faithful wives and they in their turn should help their husbands in matters of house-keeping. A girl shall be clean in body and spirit, frugal in her expenses and faithfully nurse the man she has been given to by her father in marriage. The widow who

practises self-control and austerities after the death of her husband, goes to heaven. A widow shall never feel any inclination to dwell in the house of a stranger, nor should she be querulous in her disposition. A widow as well as the wife of a man who is absent in a distant country, should never decorate their persons, and live in a temple and worship the gods for their husband's good. A wife in the latter case shall wear a few ornaments for the good of her husband, while the widow who burns herself on the same funeral pire with her husband also goes to heaven (19—23).

A house-holder should worship and cleanse the temple of the goddess of fortune. Similarly he should worship the god Vishnu on the twelfth day of the moon's increase in the month of Karticka and make the present of a cow with her calf to a Brahmana. Sāvitri the daughter of the king of Vidharva preserved the life of her husband by worshipping the sun-god on the seventh day of the moon's increase in the month of Margashirsha, as well as by observing a vow of truthfulness. The woman who observes the vow and worship the god as described in the preceding lines, becomes a mother in no time and without the least shadow of a doubt (24—25).

CHAPTER CCXXHI.

PUSHKARA said:—The king should appoint to the headship as of a single, ten or hundred villages and so on, each of them to be known as the Grāmādhipati; Dāsha-(ten) Grām (village)-Adhipati (lord), Shata-(hundred)-Grāmādhipati and Vishayeshvara. Their stipends and salaries should be according to the importance of their respective posts.

Spies should be appointed by the king to report the nature and out-turn of their daily works. The village-head shall make good or remedy any want or irregularity affecting the village under his direct control, or shall report the same to the head of ten villages in the event of his incapability to cope with it successfully. The Dashapāla (the head of ten villages) on receiving the intimation, shall consult with his subordinate officers (Grāmeshas) as to the best means of dealing with the case (1—4).

From a well-managed state the king acquires wealth, merit and piety. A wealthy man is to sure to witness the realisation of all his wished-for objects and to enjoy all sorts of earthly comforts. Works unbacked by wealth, are as ephemeral as a summer fountain. There is no difference between the fallen and the poor. No man partakes of the boiled rice prepared by the morally degenerated, while the poor invite no guests to their tables. Vows of fasting etc., are equally obligatory on the wives of the fallen and the poor. The king, who oppresses his subjects and misgoverns his kingdom, goes to hell after death. A king, like a pregnant woman, shall forego all pleasures of his own and only live for the well-being of his charge. Practice of austere penances, or the celebration of a religious sacrifice, never avails a king who fails to protect his people. The house of the monarch who lives for the amelioration of the condition of his subjects, is the heaven itself. Hell exists no where else than in the house of a sovereign who neglects the good of his subjects. The king takes as his own share a sixth part of the income of his subjects good or bad, in exchange for his good government: and a king who protects them is virtuous, while he commits sin by his inability to extend that protection to all against cheats, swindlers, robbers and thieves. The function of a benign government is to enable the subjects living under it, to peacefully enjoy their possessions and the fruits of their labours. The King should safe-guard

the interests of his subjects against extortions and oppressions by officers of the state, royal favorites and the usurers (Kāyasthas).

The subject people guarded against such oppressions and extortions, belong to the king; while they fall an easy prey to the rapine and greed of inconscientious place-hunters and usurers, in the event of his inability to protect them (5—13).

The king shall punish the wicked and the evildoers, and in lieu of that the people shall justly pay him revenue. Every day, half of the revenue collected, shall be stored in the royal treasury, while the remaining half shall be distributed to the Brahmanas. A hidden treasure having been found out by a Brahmana of the foremost class, shall vest in him in its entirety, while a Kshatriy, a Vaishya and a Shudra shall respectively make over to the king, a sixteenth, an eighth, and a quarter part thereof. Perjury shall be punished with a fine equal to the eighth part of the money-value of the entire estate of the perjurer (14—16).

The king shall keep an unclaimed property in his custody for a period of three years, after which it will be restored to the man who shall make good his claim to it, in failure whereof the property shall rest in the sovereign for good. The ownership of a property or an estate consists in its being claimed by a person as his own, and the man who can give a correct description or boundaries of a lost article or property lying unclaimed for a considerable time, should be deemed as its true and rightful owner. The king shall be the custodian of the properties of an infant or a minor, held by him in commonalty with his coparceners till he attains the age of discretion. Similarly the king shall manage the properties of a widow who is the mother of a minor child or of those who have no legitimate guardians or relations of their own to protect them in their periods of widowhood. Properties settled on widows who had been

faithful wives during the covertures of their marriage, and who are unable, out of ill health or incapacity, to manage their estates to their own benefit, shall also pass under the wardenship of the sovereign ; and any attempt on the part of their relations to rob or to encroach upon a portion thereof, should be meted with punishment like an act of theft (17—21).

The king should make good to the owner, the price of an article stolen by a thief, and on such an occasion the king shall re-imburse himself out of the salaries of his police officers. The man who falsely gives out that he has been robbed, should be punished like a thief and ex-communicated from the country. The value of anything stolen by the members of one's own family shall not be recouped from the royal exchequer (22—23).

O thou twice-born one, the king should levy a duty on goods manufactured in his own country equal to a twentyeth part of the gross price. The duty to be levied on goods imported from foreign countries, should be determined with a regard to the actual cost of their manufacture, the wear and tear they have suffered in the course of the transit, and the actual profit derived by the merchant therefrom. The duty in the latter case shall not exceed a twentyeth part of the nett profit made by the importer, and an infringement of the rule shall be visited with punishment. Freights and tolls should not be collected from women and wandering mendicants. In the event of the servants and carriers of a merchant dealing in Shuka Dhanya and Shimi Dhanya attempting to defraud the king of his tolls and duties payable at ferries or at the crossings of frontiers, the king should confiscate a sixth and an eighth part respectively of the abovesaid commodities. Duties payable on importing female slaves into the country should be determined with a due regard to the country imported from and the time of the import. The duties payable on animals and gold

shall be a fifth and a sixth part of the original value, while a sixth part of their value should be paid as the king's dues on importing articles of perfumery, cereals, flowers, roots, fruits, leaves, pot-herbs, hays, bamboos, hydes, wicker-works, earthen-pots, stone vessels, honey, meat and clarified butter (23—29).

Even at the point of death a king shall not levy any tax on the Brahmanas. The king dies, in whose realm a Brahman well-versed in the Vedas famishes for want of food. Famine and pestilence devastate his dominions which become a prey to thieves and robbers. The king should ascertain the acquirements and occupation of each Brahmana residing in his country, provide him with a decent annuity and feed and protect him as his own begotten son. The merits of religious ceremonies, performed by the Brahmanas living under the protection of a king, tend to prolong his life and to improve the condition of his subjects (30—32).

The artizans shall work for the king, a month in each year free of charges, while the labourers shall work for him without any remuneration, as long as they shall be fed (33).

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CHAPTER CCXXIV.

PUSHKARA said:—Now I shall describe the rules of conduct which a king should observe in the female-apartments of the palace, and the virtues by practising which he would be endowed with prowess and energy. The king shall pass his leisure hours in the company of the ladies of his house-hold. The royal ladies shall foster energy in the king and the royal prowess shall protect them in its turn.

Virtue is the root of the tree of three-fold virtue (Trivarga), object or purpose forms its bough, while the fulfilment of one's ends forms it fruit. A man by carefully fostering this tree of Trivarga, witnesses the realisation of all his heart-felt objects (1—2).

Oh Rama, the fair sex is governed by desire and women care much for pomp and pride. Hence a king should collect gems for their satisfaction. Kings and persons, ambitious of lofty stations in life, should not be excessively fond of female company, nor visit them much. By excessively indulging in sleep, eating and sexual pleasures, a man becomes a martyr to diseases. The king should share his couch only with his darling and wedded wives. A king should never visit a woman who does not return his love, does him positive injury or does not properly answers his words, mixes with his enemies, walks in pride and insolence, takes away his face in disgust when kissed, does not look happy or grateful on the receipt of a present, sleeps before and wakes after his waking, tosses her hands and limbs and folds her body in two when touched, scarcely listens to discourses of love, and even that with her face turned away, conceals her thighs, turns pale at his sight, and neglects her toilet even at its proper time. A king should avoid the company of such an unloving wife and visit one who would be fondly devoted to him. The wife whose heart leaps up at the sight of her husband and who casts down her eyes when looked at by him, or casts her coy and timid glances aside at the time of seeing her husband's face but still cannot take her eyes away from it, and freely gives out all her little stores of secrets,—the wife who is yielding both in body and mind to the wishes of her husband, and nestles herself round her husband's neck on his first return to home and over-powers him with long and loving kisses, speaks nothing but truth when asked about anything, and feels a happy thrill running through her body.

at a simple touch of her husband's hand which ultimately resolves itself into little dew-drops of love-perspiration, dresses herself in neat but not costly costumes, shows signs of superb satisfaction on receipts of small presents, deems it a boon for her name to be uttered by her husband, places on her bosom anything sent by him simply for the fact of its having been hallowed with his touch, sleeps after finding him reposing in sweet sleep and wakes before his waking, and rouses him up in sleep, if necessary, by gently pressing his thighs, should be deemed as a loving wife (3—18).

O Rama, the flavour of clarified butter is improved by boiling it with powders of Kapithva (wood apple), with barley grains soaked in milk, or with the cream of curd. The eight processes of making the body free of bad smell, are by cleansing or washing, by gargling, by vomiting, by decorating the body with flowers and garlands, by heating, by burning incense-sticks, by fumigation, and by using scents and perfumes. Purification of a thing consists in washing it with water containing the leaves of wood-apple, Bela, Mango, or Karavira trees, in absence of which the cleansing should be done with water saturated with musk. The twenty-one drugs to be used in an act of fumigation are as follows, *viz.*, Nakha, Kushtha, Dhana, Mansi, Srik, Shaileyaja, Saffron, Shellac, Sandal, Agallochum, Nirada, Sarala, Devakāstha, Camphor, Kāntā, Vālā, Kundaru, scented gum resin and Shrinvasa. These drugs should be powdered together and pasted with the juice of a Shala tree and then cut into sticks. In the alternative two of the above substances should be taken and pasted with honey containing powders of Nakha, Pinyāka and sandal-wood. Oil scented with Tvacha, Nādi, Phala (Nutmeg), Saffron, Granthi, Shailaja, Tagarā, Krāntā, Chola, Camphor, Mansi, Mura-Mansi and Kustha, should be used by kings before bathing. Three of the above substances, dipped in oil saturated with musk, increases the potency of men. By using before bath

the oil scented with equal measures of Tvacha, Saffron, Mura, Analada and Vālaka weighing half as much as the latter substances, the body of a person is sure to emit the odours of the lotus. By dipping half of a Tagara in it, the same oil will have the scent of Jati flowers, while mixed with the powder of dried Vakula flowers it will smell as such. A scented oil can be prepared by mixing Manjisthā, Tagara, Chola, Tvaja, Nakha, and Vyaghranakha with any ordinary oil (19—32).

O Rama, oil pressed out of the seeds of sessamum previously scented with any particular class of flowers, becomes perfumed as them. A powder made of pulverised ela, clove, Kakkola, nutmeg, camphor and Jatipatraka, may be used for perfuming the mouth. O Rama, pills, each weighing a Kārshika and made of the drugs and substances such as camphor, Saffron, Krāntā, Musk, Harenu, Kakkola, Ela, clove, Jati, Koshoka, Tvakpatra, Truti, Musta, Lata-Kasturi, the thorns of clove, the fruits and leaves of the Jati, all being powdered together and pasted with catechu and juice of the Mango tree, should be kept in the mouth, whereby all its foul smell and diseases would be destroyed. Betel-nuts soaked in the washings of the leaves of the five trees known as the Panchapallava, and scented with as many of the substances which enter into the composition of the above pills as possible, should be used as a remedy for foul breaths and bad tastes in the mouth. O Rama, the drugs known as the Kutaka and the Dantakāsthā, soaked in the urine of a cow for three days and perfumed as the above-said Betel-nut, should be used for similar purposes as the above. The equal parts of Tvaka and Pāthyā mixed with a half part of the moon (camphor), should be kept in the mouths by the damsels of the palace, whereby they would have breaths scented as the flowers of the Nāgavalli. Thus the ladies of the palace should be protected and served. A king should never trust them, especially those who are to.

mothers of children. A king should never pass the night in the same room with a royal lady, and any faith put in them must be apparent and lip-deep (33—42).

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CHAPTER CCXXXV.

PUSHKARA said:—A king should protect the royal princes and get them instructed in the science of war and the arts of general utility as well as in the moral sciences. Fine arts should be taught to them in the company of court-fools and their trusted friends, while guards whose ostensible duties would be to defend the persons of the princes, should be appointed to watch their acts and movements. They should not be permitted to mix in the company of angry, greedy or degraded persons. The king should bind them down in a prison of pleasures in the event of their refusing to be educated. An obedient and submissive prince should be appointed to superintend the works of all the departments of the state, and a king should give an early go by to such luxuries of royalty as, hunting, drinking, the dice-table and the staking away of an empire. A king should not sleep in the day time nor make any idle bustle about trifles. He should never use any scurrilous language to anybody and hold himself aloof of all small talks and calumny. He should temper justice with mercy and never inflict inordinate punishments on any body, nor allow his own interests to suffer. The interests of a king are affected by his recklessly exhausting the mines and mineral resources of his country, by neglecting the proper repairs of his forts and strong-holds, by making gifts of money to unworthy

persons and at improper time and thereby helping the furtherance of evils. Having subjugated the passions of anger, lust, greed, vanity, false pride and boastfulness, a king should proceed to bring his servants and officers under his control. Then he should strive to win over the affections of his subjects and the citizens of his own capital city. Then he should subjugate his external enemies, who are usually divided into three classes, such as ancestral, raceal and artificial (enemies through conflict of self interests). O thou of a lofty disposition, the friends or allies of a king may be grouped under three similar heads such as the ancestral, the feudatory sovereigns of an enemy, and the artificial. O thou well versed in the precepts of morals and religion, an empire consists of the seven factors such as kingship, ministry, townships, fortification, punishment, revenue and allies. The central figure in an empire is the king who is the fountain source of all laws and authorities. Persons who rebel against the authority of any of the seven factors of government should be mercilessly killed. The king should rule his kingdom neither with too much tightness nor with too much clemency, nor cut jokes with his servants. The servants soon get an upper hand of the king whom they can persuade to laugh or to enter into friendly conference with themselves (1—13).

The king should organise hunting parties and engage in drinking bouts, etc., just to provide his subjects with amusement. He would speak with a gracious smile to his subjects so as to win their hearts. A king, who is procrastinating in his habits, can never achieve any fame or success, but procrastination is a virtue in matters of anger, boastfulness, vanity and quarrel and especially at the time of using abusive language to others (14—16).

The king should secretly discourse with his counsellors on measures of the state, as there is no danger from secret counselling. The king whose plans are matured in secret,

and are known only when they begin to take fruits ; rules for a long time. The king should gather the real object of a man from his gestures, postures and the movements of his eyes and facial muscles. The king should not keep his own counsel on a matter, nor consult a large number of his ministers at a time on the subject, but he should hear their counsels separately and see that none of his ministers would disclose his secrets. The king should not trust in one and the same minister in all matters and at all times. He should counsel with many, but follow the decision of a single minister. The king who is discourteous is lost, while by politeness a man may acquire a kingdom (17—21).

The king who subjugates his senses, carefully learns from the Brahmanas well versed in the Vedas, the three sciences of logic, punishment and money-making, and also acquires a special knowledge of commercial undertakings of the world, becomes able to keep his subjects under his own control. The king should worship the gods (images of gods) and Brahmanas and make all sorts of gifts to the latter. Who is there that does not spend or squander money in trifling pursuits, whereas anything gifted to a Brahmana bears immortal fruit. The highest duties of a king are to make gifts to the Brahmanas, to fight till death his enemies in battles and to protect his subjects, to feed the widows the old, the imbecile and the friendless, and to provide the practisers of Yoga with the necessaries of life. The king should see that the different social orders of his realm are pursuing their proper and respective vocations in life, and adore and worship the Brahmanas who are engaged in practising austerities. Without trusting any body, a king should cause others to confide in him by the unimpeachableness of his prestige. The practisers of Yoga are the best friends of a king, and he can trust them at all times and under all circumstances. A king should ponder over the means of his supplies like a heron, show his prowess like a lion, pounce upon

of enemies with the lightness and ferocity of a wolf, dart forth from his strong holds with the swiftness of a hare, and strike hard like a boar. He should move about in pomp and splendour like a peacock, be faithful as a horse, sweet-voiced like a cuckoo and suspicious as a crow while living under the roof of a stranger (22—30).

A king should not partake of a food not previously tested as to its harmlessness, nor use a bed which had not been recommended as safe. Similarly a king should not visit a woman whom he had not known before, nor get into a boat not previously examined and warranted as a safe. The king who oppresses his subjects is soon deprived of the office and emoluments of a sovereign. It is only a capable, powerful king of active habits who can bear the burden of sovereignty, and O thou possessed of a noble soul, a kingdom can only flourish under the rule of such a king. All successes are either due to one's own exertions or to the favours of Providence, and a king should trust to the former for his prosperity. Whatever belongs to the king, O Brahman, be it wealth, prosperity or the sovereignty of the world, belongs to him by the sufferance and the good will of his subjects (31—33).

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CHAPTER CCXXVI.

PUSHKARA said:—Those acts which a man, though a free agent in a certain sense, is compelled to do through the momentum of the innate forces of his nature, determined by his good or bad deeds in a previous existence, are known as the Providential (Daiva) acts, though supposed to be done by him, independent of any external agency.

The wise men accordingly give greater preference to acts done by a man out of his sheer will-force. Blessed is he who can kill an adverse fate with his own untiring energy (1—3).

O thou son of Bhrigu, a man may achieve success in this life without any toil or effort whatever, simply as a reward for his deeds of virtue and disinterestedness, done in a previous existence; and fate and exertion only are the two agents to crown all human undertakings with success. All human exertions may succeed in a proper time by the grace of a favourable providence. As seeds in a well-cultivated field begin to sprout when watered by rain, so the exertion of a man bears fruit in a proper season, backed by a gracious fortune. Fortune never smiles on the idle and the inert, and a king should always endeavour to achieve success in his dealings by applying such means as the Sāma, the Dānam, the Bheda etc. The expedients to be used by a king in his dealings with the foreign princes are seven in number, such as Sāma (use of friendly measures), Dānam (payment of money), Bheda (creating dissension among the allies of an adversary), Danda (war), Māyā (strategem), Upēksha (indifference) and Indra-jālam (deceit). The expedient of Sāma admits of a two-fold division according as it is consisted of (1) true or (2) untrue or exaggerated statements. Enemies of a noble disposition becomes annoyed at the use of the latter. The king should use the expedient of conciliatory words for the pacification of enemies who have acquired a perfect control over their senses and who are of a religious turn of mind. Low and ignoble enemies, such as the Rakshasa's etc., are taken with an expedient of pleasant lies or they may be pacified by enumerating the goods done to them (4—8).

A dissension can be easily created between two ruling chiefs who are enemically disposed to or are afraid of each other, or one of whom feels himself slighted or insulted by the other, and a king should compel them to fall out with each

other even by showing threat. A king should secure the cooperation of monarchs related to him by holding out hopes of gain or territorial acquisition to them. In short, a king should induce the rulers of his neighbouring countries to desert the cause of his adversary, by threatening them with evils they are respectively most afraid of. The man employed to bring about such internecine quarrels and who would effect such a breach in the enemy's camp, should be protected by a king at all hazards. An invading king should first bring about a quarrel among the sons and feudatory chiefs of his adversary, and then attempt to exhaust his treasures and to cut off the means of his supplies, and should subsequently proceed to conquer him in an open battle-field (9—12).

The best of all sorts of expedients to be used by a king in his dealings with his adversary, is the expedient of Dānam (payment of money), whereby the giver attains bliss both in this life and the next. Who is there in this world who is not susceptible to the charming power of money? The king who makes gifts of money, can sever the fastest alliances of sovereigns. By judiciously using the three expedients of Dānam (gift), Danda (punishment) and Krita (benefit), a king becomes able to do the most absurd. Every thing exists by the salutary effect of punishment, and the king who punishes those who do not deserve punishment and does not punish those he should punish, commits sin. In the absence of punishment, the gods, the demons, the serpents, the mortals, the Siddhas, the ghosts and the birds shall overstep the boundaries of their respective spheres of action. Wise men call punishment "Danda" from the fact of its making the naturally virtuous, conform to the laws of society, or for making the crooked natures straight (13—16).

The king like the sun cannot be looked at with the naked eyes for his splendour, but he sheds a mellow light

like the moon in order that his subjects may be happy at his sight. The king is the wind-god, since like the latter deity, he roams all over the world in the persons of his spies. The king is the god of death (Yama), since like him, the king rewards the virtuous and punishes the wicked. The king is the fire-god incarnate when he burns the evil-disposed, and represents the god of wealth at the time of making gifts. The king is the incarnation of the god of rain since like him he showers down wealth on the poor and the deserving. The king is the primordial hydra himself, since this universe is poised upon his infinite forbearance. The king is the god Hari, since like the latter deity he protects his subjects with law and military force (17-20).

CHAPTER CCXXVII.

PUSHKARA said:—Now I shall deal with the Code of Criminal laws by enforcing which a king attains the most elevated station in the next world. O Rama, three Java-weights make one Krishnala, five Krishnalas make one Māsha. Six Krishnalas make one Kishardha. Sixteen Māshas make one Suvarna. Four Suvarnas make one Nishka. Ten Suvarnas make one Dhāranām. These weights should be used in weighing gold, silver and copper. The coppersmiths O Rama, also call the Kārshika weight by the name of Kārshāpana. Two Panas and a half make a Sāhasa. Five Panas make a Madhyama, while a thousand Panas is known by the name of Uttama. The man who without being robbed by a thief, gives himself out as being robbed, should be

handed over to the king in order to be dealt according to his deserts, in the event of his alleged loss having been recouped out of the royal exchequer. The man who bears false witness in a Court of Justice, or deposes in a circumloquacious way before any tribunal, should be doubly punished by a king. Perjurors belonging to the three social orders of Kshatriya, Vaishya and Shudra, should be punished with corporeal punishment, while a Brahmana guilty of the same offence, should be excommunicated from the country. The man who enjoys a property bequeathed by him in trust, should be made to pay a fine equal to the double of its price ; while the man who appropriates to his own use any thing held by him in trust, as well as the maker of a trust property who wants to get it back, should be dealt as thieves or should be made to pay a fine of double of its price in lieu thereof. Similarly a man who is entrusted with the custody of another man's clothes and who use them in the absence of their rightful owner, should pay such a double fine, whereby he would be purged off of all sins. The man who unknowingly sells another man's goods under the *bona fide* conviction that such goods really belong to him, commits no offence. It is the guilty knowledge only in those transactions that is punishable like an act of theft. The artisan who having taken an advance of his dues, fails to do the work of his employer, should be liable to punishment. The man who fails to perform his part of the contract or agreement, should be punished with the fine of a Suvarna. The servant who refuses to serve on receipt of wages should be liable to a fine of eight Krishnalas. Similarly a master dismissing a servant before the lapse of the term of service stipulated for, should be punished with a similar fine as in the preceding case. The man who feels any remorse after selling or purchasing any article or property, should have the sale or the purchase cancelled or invalidated, if he would ask the vendor or the vendee to reconvey it to him within ten days of such sale.

or purchase, after which the transaction should be deemed as closed and the sale or the purchase as valid. Neither the vendor shall be entitled to ask for its return, nor the vendee shall restore the same to him after the lapse of the above-said period of grace, and any person returning or taking back such property after that time, should be liable to a fine of six hundred Panas. The man who would negotiate the marriage of a bridegroom, knowingly screening his faults and defects from the guardians of the bride, should be punished with a fine of two hundred Panas, no matter whether such a marriage had been formally celebrated or not. The man who would give in marriage to a man, a girl who had been previously united with another in lawful wedlock, should be liable to a fine of twelve hundred and fifty Panas (1—17).

The man who having entered into a solemn compact with another for the sale of a good, would sell it off to a different person out of a greed for larger profit, should be punished by the king with a fine of six hundred Panas. The keeper of a cowshed, who would not make over the cow to its rightful owner, on receipt from him of the cost of its up-keep, should be liable to a fine of hundred Panas, which should be extended to a Suvarna in the event of his gross negligence in tending properly (18—19).

The area of a village should be made to consist of a hundred Dhanus, while a town or a city should respectively include within them the areas of two hundred and three hundred Dhanus. The towns and cities should be encircled with walls of a height which a camel would not be able to look over. The destruction of rice or paddy piled in the open or not kept within proper enclosures in such a town or city, would give rise to no cause of action. The man who would disposses another of his house, field, tank, or a garden by threats or shows of violence, should be punished with a fine of five hundred Panas, while an unwilling and inadvertent

encroachment upon such rights and properties should be let off with a fine of two hundred Panas. The man who would wilfully destroy or deface boundary pillars or signs, with a view to invade the rights of his neighbours, should be liable to the first or the lowest of the three degrees of fine known as the Prathama Sāhasa (20—22).

O Rama, a Kshatriya by assualting a Brahmana should be punished with a fine of hundred Panas, a Vaishya found guilty of a similar offence should be liable to a fine of two hundred Panas, while a Shudra in a similar predicament, should expiate his guilt by life. On the contrary a Brahmana having used criminal force to a Kshatriya, should be punished with a fine of fifty Panas, while the same should be reduced to twenty five and twelf Panas respectively. A Vaishya having assaulted a Kshatriya should be punished with a fine of the Prathama Sāhasa class, while a Shudra using force to a Kshatriya should have his tongue cut off. A Shudra who would aspire to give moral instructions to a Brahmana, should be punished by the king, while he should be liable to a double fine by falsely preaching the doctrines of the Shrutis, and by making wrong interpretations thereof. By insulting men of good and respectable castes, the miscreants would be liable to fines of goodly sums; whereas half of the fine should be remitted in the case where the crime would be committed through inadvertance or out of a spirit of playful fun. The punishment of such crimes as assaulting one's parents, elder brother, father-in-law, or the elders or superiors in general, or for obstructing the passage of one's spiritual preceptor, is a fine of a hundred Panas. The member of a low caste should atone for his guilt, at the cost of the organ with which he had offended against a member of one of the twice-born communities. The king should cause the lips of a person to be cut off who would use abusive language to a Brahmana. Similarly the culprits who would offend against a Brahmana by passing urine or emitting

flatas into his mouth, should be made to pay the penalty with the loss of his penis and the anus. The buttocks of a member of an inferior caste should be lopped off in the event of his occupying the seat of a member of his superior caste. The man who would disable any organ or limb of another, should pay for it with that particular organ or limb of his (23—31).

The killer of a horse or a cow should have a hand and a leg cut off by the officers of the crown. The man who would wilfully make a tree barren, or destroy its fruit-bearing capacity, should be liable to a fine of a Suvarna. Having obliterated the boundaries of a tank or a public thoroughfare, the miscreants should be made to part with double the area of ground actually encroached upon. A thief should restore the article stolen by him, and pay a fine to the king in addition thereto. The thief who would steal the rope of a well or the metal pot attached thereto, or would wrongfully divert its water into another channel, should be punished with imprisonment for a month like one who practises cruelty to animals. The punishment for stealing more than ten pitchers-full of paddy, is death, which may be commuted for a fine equal to eleven times of the value of the latter. A stealer of gold, silver, etc., as well as the man who kidnaps a man or a woman should pay for his guilt with his life. Those organs with which a miscreant would pilfer or encroach on other men's rights, should be cut off by the king without the least compunction (32—38).

The Brahmana who picks up for his own use a small quantity of pot-herbs, rice, etc., from a field without the knowledge and consent of its rightful owner, should be pardoned for the smallness of his crime; but the man who would steal anything specially set apart for the use of cattle or divine images, as well as the man who pounces upon a man with a drawn sword in his hand, should be capitally punished. A man guilty of robbing another of his house

or fields, as well as those who are the defilers of other mens' beds, or those who administer poison to others or are convicted of the offence of incendiaryism, should answer for their crime with their lives. Similarly capital sentences should be pronounced on offenders found guilty of administering poison to cattle, as well as on miscreants who habitually perpetrate the crimes enumerated in the preceding line (Atatāyin) (32—39).

A man should not speak with another man's wife when forbidden to talk nor should he commit adultery. A king should not punish a girl who chooses her own husband according to the rites of a Gandharva marriage, but he should pass a capital sentence on a man of a lower caste found guilty of holding incest with a woman of his superior caste. The wife who wantonly breaks her faith with her lord, should be caused to be torn to pieces by dogs specially trained for the purpose. A woman defiled by one of the relations of her husband, should lead a secludid life, taking only a morsel of food each day. The woman defiled by a man of her superior caste, should simply shave her head by way of penance. A Brahmana going unto a woman of the Vaishya caste, as well as a Kshatriya and a Vaishya respectively visiting the wife of a man of low caste, should be fined a Prathama (the lowest order of fine) each. The courtesan who having contracted to live with a man, goes to another for greater profits, should refund to the man a sum equal to twice the amount originally received from him and pay a similar fine to the king (40—45).

A man should chastise his sons, brothers, cousins, sons, wives and slaves with a strong string of thread or a rope made of the blades of Vena grass. The rod should be freely used on the back of a thief and not on his head, as by so doing a man would commit a sin. The officers who would be found guilty of extorting money from the king's subjects whom it is his duty to protect, should be banished from

the country and all his estates should be escheated to the king. Similarly the properties of those shameless and undutiful culprits who neglect the works of their employers, should be confiscated by the king. Likewise, the ministers and justices of the king's courts found wanting in their respective duties and betraying the trust reposed in them by their sovereign, or proving themselves false to the salt they eat, should be exiled from the realm, and all their belongings should be escheated to the crown. The king should cause the mark of a female generative organ to be branded on the forehead of a breaker of female chastity, and the mark of a wine bowl to be permanently put on the fore-head of a drunkard while he should make a thief carry a dog on his shoulders, and the killer of a Brahmana a skull on the top-end of his rod (46—50).

The king should pass capital sentences on Shudrū miscreants guilty of offences punishable with death, while he should banish the Brahmanas from his country convicted with the same offence. The properties and belongings of a man guilty of any of the five deadliest sins (Mahāpātakins) should be dedicated to the use of the god of oceans (Varuna). A king should kill the abettors of a thief as well as those who would supply him with food and money in a particular village. The feudatory chiefs or the governors of provinces appointed to maintain order within their respective jurisdictions, should be put to death in the event of their behaving improperly to the state and the sovereign. The king should cause those to sit on the pointed end of a mace (Shula) and there to expire with their hands previously cut off, who would commit robberies and other acts of depredation in the night, after having entered into a recognisance for good conduct. The king should put to death those who would encroach upon the vested right of a public tank or a divine temple. A karshāpana is the fine for committing nuisance on a public thoroughfare, and the

offender should be compelled to arrange for its removal at his own cost, in the absence of any disease or the disturbed state of the time to plead. A party to a contract failing to perform his part of the agreement each month, should be punished with a fine of five hundred Panas. Merchants, dealing fraudulently with honest men either in respect of quality or the price of a commodity, should be punished with the lowest or the second degree of fine, and all his stores should be confiscated by the king on the ground of their not being up to the mark and hence of small value (11—57).

A king should separately impose the penalties of the different degrees of fine such as the Sāhasa, the Madhyama and the Uttama. The offenders who adulterate goods, as well as persons dealing in imitation-articles as genuine ones, should be punished with a fine of the second degree (five hundred Panas), while practisers of frauds and traders dealing in contraband articles of trade, should be liable to a fine of the Uttama class (one thousand Panas). A person having used abusive language in a quarrel, to a man, should pay a fine to the aggrieved party and also one to the king. A Brahmana using any of the forbidden articles of food, should pay a fine of thousand Panas, while a Shudra guilty of a similar crime as the above, should be liable to a fine of a Krishnala. Any person coming in contact with or having dealings of whatsoever nature with a false and fraudulent governor, with a dishonest trader or with a murderer, should be punished with a fine of a thousand Panas. The woman who administers poison to her husband or sets fire to the house of her lord, or any way injures the persons of her husband, son, or her spiritual preceptor or that of a Brahmana nowise related to her, should have her ears, nose, and lips clipped and cut off and should be excommunicated from the country. Such a demoness should be provided with a number of cows in her exile, and it would be her duty to tend them properly. A culprit guilty of the offence of demolishing a

house or of destroying a forest or a field belonging to another, as well as the man who would seduce the wife of a king, should be burnt alive in fire. The man who omits to copy out any portion of a royal edict or makes any addition thereto, as well as the officer of the crown who wilfully suffers a thief or a prisoner of war to make good his escape, should be punished with a fine of the highest order. The man who sits on the royal throne, or rides without permission in any carriage or palanquin exclusively dedicated to the use of his sovereign, should be liable to a fine of twelve hundred and fifty Panas. The man, who though fairly defeated, deems or gives himself out as unconquered, should be called on to be beaten again in a fair contest and should be also punished with a double fine of the lowest degree. A procurator in a king's court unjustly prosecuting an innocent man, should pay for his guilt with his life. The jailor or the person whose duty is to punish offenders with his own hands, should pay the fine himself in the event of his suffering a criminal duly convicted and sentenced to escape from his custody (58—66).

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CHAPTER CCXXVIIÍ.

PUSHKARA said :—A king should march out against his adversary, only when he would feel that he had been suffering from a plethora of power, and that an out-let should be given to the surplus military energy, surging and boiling among the ranks and files of his army restive with its own conscious might. He should set out only at a time when he would find that his servants, soldiers, and genetals are all in the highest

state of efficiency and that he was in a position to crush all civic and internecine feuds that might make their heads during his absence from the country. Under such a circumstance, a king should camp out with his army in the outskirts of his capital and then march against his adversary. Or he should proceed against his enemy without delay, when he would find him in peril, his country visited with such visitations of nature as Earthquakes etc, his army discontented, its spirit chilled and its ardour cooled down (1—4).

Dreams of good omen and the spontaneous movement of the auspicious muscles of the body of the king at the time of the start should be deemed as auguring success in the campaign, and an invading king or general should enter the dominion of his enemy when birds which can predict future events from the understood relations of things, would inform the right moment of action by their peculiar cooings, or twitters.

In the rainy season an invading army should largely consist of elephants and infantry divisions, while it should be composed of carwarriors and cavalry soldiers in winter or at its beginning. The four different divisions of an army such as the cavalry, infantry, car-warriors and elephant-men, should be mobilized in a campaign started in spring or autumn. An army largely composed of foot soldiers usually wins the day. The spontaneous throbbing of the muscles of the right side of one's (male) body should be deemed as auspicious, while a similar throbbing in the left side of a woman would indicate good luck. Similarly a sudden palpitation of the heart, appearance of moles or marks on the back or breas' or over the region of the heart of a person should be deemed inauspicious (5—8).

CHAPTER CCXXIX.

PUSHKARA said:—Now I shall describe the nature and the significance of dreams and how to obtain a sound and peaceful sleep unchequered by any bad dreams whatever. The dream in which a person sees that grass, mosses, plants, and creepers have grown all over his body, except about the region of the umbilicus, indicates evil. The dreams in which a person thinks that he has shaved his head, or sees that his head has been covered over with the particles of bell metal or his body has been bespattered with mud, or that he has been moving about stark naked, or clad only in dirty and insufficient garments, are bad. The dreams in which a man thinks that he has been falling down from a great height, is swinging to and fro in a hammock, or playing on a harp or on any other stringed instrument, augur evil. The dreams in which a man thinks that he is collecting ores of pig iron, or sees a dead serpent lying across his way, or sees a Chandāla or a tree blooming with red flowers, should be deemed as the harbingers of evil. Similarly the dream in which a man rides on a boar or a dog, or an ass, or on a camel as well as the dream in which a man thinks that he has been eating the flesh of a bird or has been partaking of a fare composed of rice, pulse, spices and oily substances, or sees that the sun and the moon have been dislodged from their spheres in heaven, or that the flag-post erected in honour of the god Indra (Shakradhvaja) has been suddenly broken in the middle is inauspicious. Similarly the dream in which a man thinks, that he has again been converted into a human embryo, and as such has again entered the womb of his mother, or has ascended a burning funeral pile, should be deemed as in-

auspicious. The dream in which a man sees that nature is oppressed with such disturbances, as earthquakes, falling down of meteors etc, or that he has incurred the wrath of his elders and superiors or of any other Brahmana, should be deemed as foreboding evil. The dream in which a person thinks that he has been drowned in a river or that he has bathed in water saturated with cow-dung, or in cold water, or in water containing the solution of the five substances known as the Panchodaka, indicates evil. The dream in which a man thinks that he has been holding an unmarried girl in his embrace, or has been committing unnatural offence, or that he has undergone amputation in any part of his body, or that he has been purging or vomiting in sleep, predicts evil days. The dream in which a man thinks that he has been out on a journey to the south, or has been afflicted with fatal diseases, or that he has been plucking fruits or breaking metal pots, or has been sweeping the floor of a room, or that he has been playing with Pishāchas, or Rakshases, monsters or apes, or sees that the planets have been falling down from their respective orbits, should be deemed as the forerunner of evil times. The dream in which a man thinks that he has been insulted by others, or that he has fallen on evil days in consequence thereof, or sees himself clad in red clothes or has been playing with the same, or has put on a garland of red flowers or has been bespattered with the paste of red sandal, should be deemed as specifically inauspicious, and it is better not to speak of them to any body (1—14).

A man should try to sleep over the effects of such evil dreams, which should be also remedied by an act of ceremonial ablution, by propitiating the Brahmanas, by pouring libations of clarified butter containing the seeds of sesamum on the fire, by worshipping the gods Hari, Brahman, Shiva, Gana and the sun-god; or by reciting the Vedic hymns of Purusha Sukta (15).

A dream, dreamt in the first quarter of the night, takes fruit within a year, while those dreamt in the second, third and the fourth watches of the night, produce their good or bad effects within six, three and a half month respectively, the one dreamt at the time of dawn being realised within ten days of its first having. Of two dreams dreamt in the same night, the latter should be deemed as likely to be realised, and therefore it is incumbent on a man not to sleep again after having had a good dream in a particular night (16—19).

Now I shall describe to you, Oh thou twice-born one, those dreams that usually foreshadow a better turn in one's fortune. Dreaming of having had climbed a hill or a mountain, or of a walk over the terrace of a palace, or of having ridden on a horse, on an elephant, or on a bull, as well as the one of a tree of white flowers blooming in the skies, and the one in which a man finds his body has been overgrown with trees and shrubs except at the region of the navel, should be deemed as auspicious. The dream in which the dreamer fancies himself as furnished with a large number of heads and arms, or sees that his hairs have been tinged with grey, or that he has been clad in white garments, or has been decorated with garlands of white flowers, are the harbingers of good fortune. O thou twice-born one, similarly those dreams which are filled with visions of eclipses of the sun, the moon and the stars, of the fall or defeat of one's enemies, of victory in a war, in a contest or at the dice-table, of one-being drenched in the rain, or of taking possession of a plot of ground, should be deemed as indicating the advent of good days. Dreams in which a man fancies that he has been taking raw meat, drinking blood, porridge thickened milk, wine or spirituous liquor, or has been bathing in blood, should be deemed as of happy omens. Dreams of making passes with swords or of fencing on the ground as well as of sucking the udders of a cow, of a she-buffalo, of a

mate, of a she-elephant or of a lioness or those filled with the visions of benediction by the gods and the Brahmanas or by one's elders, superiors and spiritual guides, or of being sprinkled over with drops of water dropping down from the tips of the horns of a cow, should be looked upon as foreboding good (20—27).

O Rama, the dream in which a person fancies that he has been dropping down from the horns of the moon, or that he has been decapitated or duly installed on a throne, are realised with the acquisition of a kingdom. Similarly dreams filled with the visions of one's death, of destruction of one's house by fire, of royal rewards, or of playing on stringed instruments, are highly auspicious. Dreams of a horse, of an elephant, of gold, of a bull or of a royal visit, predict the increase of one's relations. Dreams in which a man fancies that he has been riding on a bull, or on an elephant or climbing a post or a tree or walking over the terrace of a house, as well as that full of the visions of a clear sky, of a tree bending down with the burden of fruits, or of a piece of white cloth or of being robbed all over the body with excreta or clarified butter or of visiting a woman standing in one's forbidden degree of consanguinity, should be deemed as of happy augury (28—31).

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CHAPTER CCXXX.

PUSHKARA said:—Cereals, paddies except those of the black species, cotton, hay, cowdung and coins are auspicious things and ensure the success of his mission, when looked at by a man just at the time of leaving his house. The sight of

a Chandala, treacle or of a Shäl tree, or of men with shaved heads, or of persons who have annointed their body with oil, or of naked persons, bits, of iron, clay, hides of animals and hairs, or of a mad man and a eunuch, should be carefully avoided at the time of the start. A pregnant woman, a widow, drugs such as the Pinyaka, etc., a Chandala, a member of the Shvapacha or any other vile caste, a butcher or a killer of birds, should be removed from the presence of a man, about to start on a journey. Husks of grains, ashes, skeleton, bits of bones, broken potteries, sounds of musical instruments except those of the Bhairava Jharjhar, are inauspicious sights and sounds at the time of the start (1—4).

Terms of welcome such as "Come, O Come," should be uttered in the front of a welcome guest or relation and not at his back, whereas the terms of farewell such as "Depart in peace," should be uttered either by looking an out-going friend in the face, or as he would cross the threshold, or at his back. Terms of dissuasion such as "where do you go?" "Stay O Stay," "don't go" "What's the good of going there" are inauspicious sounds and auger the death of the goer, if accidentally used by his friends and relations at the time of his start. Incidents such as stooping down of the ravenous birds on the banner, making of false steps by the carriage animals, breaking of weapons, slipping off of wear-in apparels, tumbling down of umbrellas, and beating of the head against the door-frame, happening at the time of the going-out of the king, predict evil; and the god Hari, should be worshipped and hymnised to ward it off on the happening of any of the abovesaid untoward occurrences (5—8).

A king should enter his house on returning from a distant journey, after having viewed at the door such sights as white flowers, full water-pots, meat, fishes, an oldman, a goat, a cow & horse, an elephant, images of gods, a lighted fire,

bunches of green grass, a courtesan, silver, gold, gems; Vacha, sun-dried rice, swords, weapons, an umbrella, a throne and other insignia of royalty, a dead body carried without mourning, fruits, clarified butter, curd, milk, a mirror, a conch-shell, a sugar-cane, the deep rumblings of clouds, panegyrics sung by court-panegyrists, should be deemed as all auspicious (8—12).

CHAPTER CCXXXI.

PUSHKARA said ;—Birds unfold the good or the evil fate waiting a man staying at or leaving a particular country or a town. The soothsayers deem all sorts of excited sounds made by birds as auguring evil, while their gentle cooings and twitters are deemed as full of happy omens. The disclosures (sounds of augury) made by birds may be grouped under six different heads, according to the time, the direction, the place and the Karana of its making, as well as the nature of the sound made and the species of the bird making it. Each preceding item in the list should be deemed as more potent than the one immediately succeeding it. Similarly a night-bird screeching in the day, or a day-bird screaming in the night, should be interpreted to auger evil with a dead certainty like the sound made by them under the malignant influence of an unlucky asterism, planet, or Lagna. The quarter of the sky which the sun moves towards at any particular time, should be known as the Dhumitā (Smoking), the quarter of its stay as the Jvalitā (Burning) and the quarter he has left back as the Angaritā (Burned) (1—5).

The agitated (Dipta) sound of a bird is divided into three classes, while its gentle (Shanta) cooings admit of a five-fold division. A bird making any sound in the quarter of the sky which may fall under the denomination of Dipta should be called an *Agitated Bird*. Similar epithets should be given to wild birds making any sound in a village or a town or to village-birds producing any note in a wilderness, as well as to birds singing perched on a branch of any of the inauspicious trees.

Even a bird of the most auspicious species should be deemed as partaking of the evil of an inauspicious place, in the event of its making any sound therefrom. A bird behaving in contravention of its own nature, should be deemed as inauspicious by its action. A bird producing a pierced or a hollow note, should be deemed as inauspicious by its sound, while a bird not habitually carnivorous, and picking the flesh of a dead animal, should be deemed inauspicious for having violated the principles of its own nature. I have described the circumstances under which a bird or an animal otherwise auspicious partakes of the evil nature of its environments, as well as the sounds of good or evil augury of animals who are both wild and domestic in their nature (6—9).

O Rama, now I shall deal with the blissful and malignant natures of their sounds and positions in relation to a man about to start on a journey. The cow, the horse, the ass, the dog, the Sarika, the domestic Godhika, the Chatakas (Sparrows), the Bhosa, and the Turtle are all birds and animals that usually live in a village, while the Ajavi, the elephant (tusker), the parrot, the Kola, the Buffalo and the crow are both wild and domestic in their nature, the rest being deemed as all wild birds or animals. The cat and the cock are both wild and domestic, their specific nature being detected from their sounds. The birds that fly about in the day, are the Gokarna, the Peacock, the Chakrahva, the Khara,

the Hárita, the Crow, the Kutaha, the Kukkubha, the Hawk, the Pheru, the Khanjana, the Vanara, the Shataghna, the Chataka, the Shyama, the Chasa, the Kapinjala the Tittira, the Shatapatra, the Pigeon, the Khanjirataka, the Datyaha, the Parrot, the Rajiva, the Cock, the Bharadvaja, and the Sāranga. The birds and animals that are nocturnal in their habits are the Vāguri, the Owl, the Sharabha, the Crouncha, the Hare, the Tortoise, the Labhasikā, and the Pingalikā. The Swan, the deer, the cat, the Mongoose, the Serpents, the wolf, the lion, the tiger, the camel, the village-boar, the man, the bull, the Shyavid, the Vrikari, the Cuckoo, the Sarasa, the horse, the Koupinara, and the Gooha, roam about both by day and night (10—19).

The abovesaid animals appearing before, or crossing the way of or moving along side with an army on march, indicate victory in war, the reverses of arms being predicted by their lurking in the rear of an armed host. A Chasa coming out of its nest and crying in the front of a king, fore-bodes his humiliation at the hands of his adversary, while a similar crying at his left hand side, indicates quarrel at the dinner-time. A peacock seen by a person at his left, or in the front, at the time of the start, predicts success of his errand, while a shrill and pierced note of the same bird, augers that he will be robbed by thieves in the road. O Rama, a deer taking a bound in the front of a man out on a journey, fore-bodes his death. A bear, a mole, a jackal, a tiger, a lion or a cat scudding away in an opposite direction, as well as a mule braying violently, should be deemed as forerunners of extreme misfortune. A Kapinjala seen by a person either at his left or right or at his back, augers bad luck. Similarly a Tittira seen in any of the above positions in relation to a man, should be deemed as an inauspicious sight. A deer or a boar seen scudding away from the left to the right of a man out on a journey, predicts the advent of good fortune, the reverse being the effect of seeing them

in directions other than what has been enumerated above A bull, a horse, a jackal, a tiger, a lion, a cat or an ass seen passing from the right to the left of a person indicates the fulfilment of his heart-felt objects. A she-jackal, a Shyamapana, a Chachu, a Pingala, a domesticated sow, and a female cuckoo seen at one's left, are known as male omens, while a Bhāsaka, an Usha, a monkey, and a Skrikarna seen in similar positions, auger the loss of prestige and kingdom, and are known as female omens. The cries of a young bullock, of a hare, of an alligator as well as the hissings of a snake heard at the time of the start, should be deemed as auspicious sounds. A monkey or a bullock seen bounding away in a different direction at the time of the start forebodes evil. The omens indicated by birds and animals should be deemed as very potent and are sometimes realised on the day of their occurrence (20—30).

Oh thou twice born one, she-jackals solely concerned in eating away the carcasses of a dead animal, or snarling or quarreling over the division of their booty, do not predict any thing good or bad if heard howling at the time of the march. The cries of a she-jackal howling alone or in groups of two three or four forebode good luck. The cries of a pack of five she-jackals should be deemed as evil omens. The cries of seven predict success, while the cries of packs consisting of larger numbers should be deemed as positively ominous. The cries of an Ulkamukhi (a kind of fox whose mouth when opened casts a phosphorescent light) howling at the sun and filling the transport animals and the soldiery with terror, predict the total annihilation of an army. A deer first seen by an army on its arrival at the enemy's country indicate victory. A deer first seen by a man in the first day of a year predicts his good fortune throughout its course (31—36).

CHAPTER CCXXXII.

PUSHKARA said :—A besieging army should lay siege to that quarter of a castle or a fortress over which the crows enter or come out of their rooks within, as such a siege usually ends in fall of the citadel. Extreme calamity or a fatal catastrophe usually befalls an army at the cawing of a raven, that having taken his abode in the line, flies about agitated and terror-stricken in its left. The man whose shadow, or riding animal, or garments a raven pecks with its beaks, is sure to die, which should be warded off by duly worshipping the crow. A crow listlessly walking to and fro at the door of a house, predicts the return of some of its absent inmates from a distant country. A red or a burnt substance thrown by a crow into a house, augers its destruction by fire. A red thing cast down by a crow in the front of a person, signifies his incarceration in no distant time, while yellow or white substances thrust at one's threshold by the bird, predicts his gain in gold or silver. Anything brought by a crow into one's house indicates his gain, whereas anything taken away foretells his loss. The sight of a crow eating raw-meat in his presence, augers acquisition of wealth to a man, while a bit of clay or a gem cast down by a crow in the house of a person predicts him the gain of a landed property or of a kingdom (1—7).

A man bid farewell to by a favourable crow at the time of his start, is sure to accomplish the mission of his journey, while a crow cawing hoarsely and hostilely at the time, is sure to frustrate the ends of his wandering. A crow, seen approaching and cawing in the front of a man about to start, indicates a fruitless journey. A crow heard cawing at his left by a man just at the time of starting out, augers good, while

such a sound heard at one's right at the time, forebodes a loss of fortune. A crow accompanying a man in his left should be deemed as the best of all good omens, while its following him in his right should be looked upon as an omen of middling success. A crow passing along the left of a man from the direction of his journey, is said to dissuade him from his errand. O thou son of Bhrigu, crows are said to disclose to a man the good or evil of a projected journey even at his own house. A crow resting on one leg and looking at the sun with a single eye augers danger.

A crow, seen entering a crevice or a gap in the wall of a house by a man, who has been projecting a travel to a distant country augers danger. A crow with frost-beaten wings is a bad omen, whereas the one with wings bespattered with mud, should be always deemed as an auspicious sight. A crow, seen with its beaks filled with execrata or other filthy substances at the time of the start, indicates the realisation of all his heartful objects to the sojourner. Oh thou son of Bhrigu, other birds seen under conditions or circumstances similar to those of a crow above described, should be construed to indicate good or bad luck like the latter (8—13).

Dogs crying or howling to the right of a royal camp or in the front of a temple dedicated to the god Indra, or at the main entrance to a royal palace, indicate the death of Brahmanas, of the king and of the steward of the palace respectively. Similarly a dog howling in the interior of a chamber is said to predict the death of its occupier. A dog smelling the left side of the body of a man about to start on a journey, augers him an all-round success, while its smelling of the left hand or the right side of the body of a person similarly circumstanced as above, should be deemed as ominous of danger. A dog approaching a sojourner from the direction of his front is said to prophesise the fruitless nature of the journey, while its obstructing the way of a man proceeding on a journey, indicates that the road ahead is in-

fested with thieves and robbers. A dog holding a piece of bone or rag, or a rope between its teeth is an inauspicious sight at the time of going out on a journey, while the sight of a dog carrying a shoe or a bit of flesh in its mouth, should be deemed as a happy omen. A dog seen with its mouth filled with loose hairs or any other filthy substances, should be also deemed as an inauspicious sight at the time of going out on an errand. A dog passing urine while leading the way of a travellor indicates danger ahead, while its following the lead of a person and its urinating at holy spots, or against the sacred plants and substances in the interval, predict his good luck (14—20).

O Rama, a jackal or any other animal of the dog-species, behaving similarly to a dog at places and predicaments stated above, should be construed to auger similar good or evil. The causeless lowing of a cow predicts trouble to her master. In the night it signifies the advent of thieves into the house, while her wailing indicates the occurrence of death in the house at no distant date. A bullock bellowing in the night brings good fortune to its master. An ox breaking its tether and roaming at large in the night, predicts victory to the king. A cow eating filthy substances or taking any food which has not been allotted to her by Nature, or not taking to her own young calf or to any belonging to her, should be construed to predict the occurrence of a miscarriage in the family of her master. A cow looking happy in a wet skin and digging the earth with one of her fore-hoops, and bounding in joy with loose particles of earth stuck to her horns, indicates the advent of better days to her master. O Rama, these rules shall equally hold good in the case of a she-buffalo (21—25).

A saddled horse ridden upon by a man other than its appointed rider augers evil, like its plunging into the water or tumbling over the ground. A horse that sleeps without good cause even at the time of strolling predicts the hap-

pening of some untoward events. The sudden repugnance shown by a horse to barley or at the Modaka (composed of powdered barley, treacle, etc.,) or its bleeding at the mouth without any apparent cause, should be specifically noted as incidents of evil omen. A horse playing with a heron or a pigeon or a Sārika, augers death. A horse licking his leg with his tongue in tearful eyes gives warning of its death to its master. A horse, digging the earth with its left fore-paw, or sleeping in the day on his left, forebodes evil. A horse that passes urine once a day out of fright, or looks drowsy without any apparent cause, or becomes restive when attempted to be ridden upon, or frantically returns home if ridden upon with difficulty, augers the reverses of arms in an expedition, like the one always biting its left side. A horse that bravely neighs in the sight of the enemy and digs the earth with its forepaw, and madly dashes through the enemy's line at the single touch of the rein predicts victory (26—31).

An elephant visiting his wife publickly in a village, indicates the depopulation of the country, whereas a cow-elephant, newly delivered of her child, augers the death of the king by running mad. Likewise an elephant that does not stand trapping or runs home or in a contrary direction when ridden upon, with ichor or the juice exuding from her temple, foretells the death of the sovereign. An elephant crossing his left fore-leg with the right or entwining his trunk with his right tusk should be deemed as an harbinger of good luck (32—34).

A bull, a horse or an elephant, breaking through the enemy's line should be deemed as a good omen. A passing cloud suddenly breaking itself into a shower of rain in an otherwise clear sky, indicates the annihilation of the whole army. A tumbling down of the royal umbrella, as well as malignant positions of the planets and the asterisms and a wind blowing in the face of an armed host at the time of

its marching or fighting augers danger. A contended army thrilling with the prospect of victory, and the favourable positions of the planets at the time of the march or the battle, predict victory. The east, the west, the north and the north-east are auspicious quarters for an army to march to (35—37).

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CHAPTER CCXXXIII.

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PUSHKARA said:—Now I shall enumerate the conditions under which all sorts of journeys should be undertaken. A journey should not be made on the setting, descension or occultation of the Venus or during its stay in a hostile house. Similarly a journey should not be undertaken under the malignant influence of the receding Mercury, or of any other planet, or of the presiding planet of the quarter to which the journey would be undertaken, or of any other planet similarly circumstanced as above. A journey should not be undertaken under the malignant influence of a Vaidhriti, Vaytipata, Nāga, Shakuini, Chatuspada, or a Kintughna Yoga or Karana. A journey made under the influence of a Vipat, Nidhana or a Pratyari star or of the asterism of one's nativity, as well as under the baneful influences of a Ganda Lagna or of a Rikta Tithi, is sure to terminate in a fatal way. The East and the North are quite alike in their virtues and influences, the same being the case with the south and the west. A Dikshula (astral effect acting as an inauspicious barrier and forbidding journey towards a particular quarter of the sky) blocking the North-west and the South-east quarters of the globe, should not be scaled at all, as called in the parlance of astrology. Sundays, Mondays and Saturdays are not auspicious for

the purposes of a sojourn in a distant country. The asterisms known as the Krittikas appearing at the east, the Maghas at the south, the Maitras at the other quarters of the sky and the Vāsava at the west, are benignant asterisms, and a journey under their auspices may be safely made to the directions they respectively preside over (1—8).

Now I shall describe the auspicious Lagnas which should be ascertained by the measure of the shadow cast by the sun on the different days of the week, such as Sundays, etc. The auspicious moment on Sundays, is just when the shadow cast by a standard shadow-stick driven into the ground, reaches the length of twenty fingerwidths, those on Mondays, Tuesdays, Wednesdays, Thursdays, Fridays and Saturdays being the moments when the shadow will cover the lengths of sixteen, fifteen, fourteen, thirteen, twelve, and eleven fingerwidths respectively. A man should not start on a journey under the malignant influence of his nāthī Lagnam, nor to a quarter of the sky spanned by a rain-bow. A man meditating on the divine self of Hari and undertaking a journey under the auspices of the blissful Shakuni-Karan, is sure to return victorious, laden with fame and glory (9—11).

Now I shall describe the circle of twelve monarchs (Mandalam) and the relation which an invading king should bear to each of them, and the way in which they should be grouped round his central authority. A kingdom or an empire consists of the seven factors such as, the king or the master (the central repository of all law and authority), the Ministry, the fortifications, the Revenue, the punishment (law), the allies and the Townships. Rebels or miscreants, any way interfering with the harmonious working of these seven factors, should be killed without the least compunction of the heart ; and a king should endeavour to increase the circles of his friends and allies. The kingdom or government over which a king exercises a direct control, is known as the first

Mandala. The feudatory or the dependent estates of an empire should be known as the enemies, while fondly attached to their paramount lord they should be regarded as allies. Then the kings of the neighbouring countries should be arranged as friendly, hostile to the friend of a friendly monarch and so on, in succession, and a king should bear such relations or enter into such compacts with them respectively. This rule should be observed in relation to princes who are the rulers of countries bordering on the dominion of a king in the front, and I shall now describe the order in which an invading king should create friends and enemies among the rulers of contiguous countries lying on the rear of his own domain. A hostile king, whose kingdom lies bordering on the posterior boundary of an invading sovereign, is called a Pārshnigrāha. An invading king should enter into an alliance with a friendly monarch (Akranda) whose territory would be contiguous to the realm of the latter, who would thus serve as a check against any combination of his own forces with those of his allies, in the event of a campaign against his central kingdom. The hostile king, whose dominions would be beyond those of an Akranda sovereign, is known as the Asāra, who would be an ally of the Pārshnigrāha prince. The king, whose kingdom would be contiguous to that of an Asāra monarch, is known as the Akrandāsāra, an ally of the Akranda prince. The central monarchial authority (Madhyastha) should be capable of punishing or rewarding his enemies or allies. The paramount lord, able to reward or punish his friends or foes, and capable of wielding authority over the ruling heads of the world, is known as the Udāshina or Neutral (12—19).

I have finished enumerating the names of the twelve kings of a monarchial circle (Mandala). No king becomes a friend or a foe without sufficient cause, or without a due regard to his own interests, only for the sake of amity or discord. Enemies are divided into three classes

of ancestral, personal and artificial, each preceding class being held as more dangerous than the one immediately succeeding it. The Pārshnigrāha of a hostile king, as well as his enemies, should be deemed as friends and allies by an invading monarch. A king should endeavour to conquer his own Pārshnigrāha (hostile king whose territories border on the rear of a monarch's kingdom) by means of political expedients other than that of war. The ancient authorities on the science of politics recommend the extinction of an enemy by an ally or a friendly monarch. A friend or an ally may turn inimical on account of his enforced vassalage to an invading monarch or from other causes. An invading king should exterminate his enemies himself, if possible. Such a sovereign, if trusted by all, and if not hard on any body, can exercise control over the whole world (20—25).

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CHAPTER CCXXXIV.

PUSHKARA said:—I have already dealt with the political expedients of conciliatory measures, of creating dissensions among the ranks of the enemy, of buying off an adversary, as well as of punishments to be inflicted by a king on miscreants, perpetrating deeds of crimes within his own territory. Now I shall speak of the nature of penalties to be imposed on persons living within the jurisdiction of a foreign king. The punishment to be inflicted by a king admits of a two-fold division, such as the public and the private. Public punishment consists in looting villages and destroying the towns of an enemy's country, or in public

execution or toes either by fire or poison or in poisoning wells otherwise sweet and wholesome etc. (1—3).

I have finished describing the code of penalties. Hear me, O Brahman, describe the conditions under which a king would remain indifferent to the affairs of his adversary. A king should make peace with his enemy, only when he would find that his enemy would be able to do him injury in battle. A king should be indifferent to his enemy, only when he would find that conciliatory measures would simply extol him to the skies, that the attempt at buying him off would be nothing more than the squandering of good money, and that in striving to create dissensions among his ranks, he would be detected and punished. A king should remain indifferent to the affairs of a hostile country, only when he would find that war would not decide the supremacy of either of the parties engaged in the contest, and under such a circumstance, a king should wait for a better opportunity so as to avoid unnecessary humiliation (4—7).

Now I shall describe the measures of illusion to be practised by a king in frightening away the hearts of a hostile army, and to show that the God is on the side of his countrymen. O thou twice-born one, birds of strong and extensive plumage should be reared in the camp and let fly over the enemy's line with lighted wicks attached to their tails, so that the soldiers of the enemy might take them to be so many meteors falling down from the skies. Other physical disturbances should be simulated to scare away the enemy. The ascetics and astrologers should be appointed to proclaim the pre-ordained fall of the enemy. Thus an invading monarch should put his enemies to utter rout, by proclaiming that his cause had been favoured with the blessing of the immortal gods, and that their wrath had alighted upon the heads of his enemies. Moreover he should give out that he had been reinforced by the opportune arrival of fresh allies, whereby the enemy would be surely and

utterly routed. War-whoops and jubilant shouts of victory should be caused to be raised, and it should be publicly proclaimed that the enemy had been irretrievably beaten. Thus a king backed by divine favour, and equipped with the help of the gods, should met his enemy in battle, and fill the minds of his enemy's forces with the fear of incurring the wrath of the gods, by practising tricks of magic in the following way.—An army consisting of the four essential divisions of cavalry, carwarriors, footmen and elephant-men, should be exhibited so as to delude the vision of the enemy, and so as to make him believe that they had been sent by the gods to strengthen the already victorious arms of the invading monarch. Similarly the quarters of the enemy should be denuded with showers of simulated blood, and a similar severed head of the adversary should be exhibited at the terrace of the palace (8—16).

I shall now deal with the six political expedients, which are usually adopted by a king in his dealings with a foreign monarch, of which Peace and War are the most important. The six expedients above referred to, are the Sandhi (Peace), Vigraha (war), Yāna (expedition), Asanam (Halt), Sanshraya (seeking shelter), Dvaidhi (duplicity). A Sandhi (Treaty) consists in a compact entered into by two foreign kings regarding a point at issue, whereas war means the settlement of a difference at the point of the sword. Yāna means the marching of a king against his adversary, and Asanam consists in the halt of a king with his army fully mobilised in his own territory, before crossing over the border of his enemy's country. Dvaidhi signifies the mobilisation of half an army corps in an enemy's country, whereas an alliance with a king of the Udāsina or the Madhyama class is known as Sanshraya. A king should enter into a treaty only with his equals, or with one more powerful than he. A powerful king should make war with a king inferior to him in armed strength, and in such a case a king

should take to a stronger ally in the event of his not having been hampered by any enemy in the rear. A king should mobilise only half of his enemy, even when he would find that he could easily intercept the supplies and movements of his enemy, though threatened by a Pārshnigrāha enemy in the rear. An alliance with another king is the worst of all expedients, a king fighting with a stronger adversary is generally compelled to resort to. An alliance otherwise entails upon a king many a long and tedious marches, disastrous expenditure, and a loss of many lives. A king should take an ally only when the contrary would be the result, and when he would find himself bereft of all means and supplies though engaged in an uneven contest (17—25)

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CHAPTER CCXXXV.

PUSHKARA said:—Now I shall enumerate the duties which a king should attend to every day in the year. A king should leave his bed about an hour (two Muhartas=forty-eight minutes) before the break of dawn, at the songs of the court-panegyrists. Then he should see his subjects without being seen by them, and without being addressed by any body, as “O king, all these people belong to thee.” Then he should duly hear the report of his daily income and expenditure, and then having eased himself, should enter the bath-room. The king should bathe every day after having cleansed his teeth and then perform his daily rite of prayer and worship the god Vāsudeva. Then he should pour libations of clarified butter containing the blades of holy Kusha grass on the lighted sacrificial fire, offer libations

of water to his departed manes, and then make gifts of cows with bits of gold to the Brahmanas and receive their benediction in return. Then he should besmear his body with the scented sandal-paste, decorate his person with valuable ornaments and contemplate himself reflected in a mirror and see his face in clarified butter kept in a pitcher of gold. Then he should hear the auspicious or the inauspicious nature of the day, take the medicines prescribed for him by the royal physicians, touch the auspicious articles and gems, make obeisance to his elders and superiors, and then enter his council chamber. There he should receive the Brahmanas, the ministers and the officers of the court as well as such of his people as would be presented by the usherer of the court. Then having heard the daily report of works, he should determine the routine of business for the day and then proceed to adjudicate all civil matters, or to consult his ministers on weighty matters of the state. A king should not take the counsel of a single minister nor of too many, nor of the ignorant and the untrustworthy, nor should he disclose to his ministers, secrets which he should better keep himself. A scheme or a measure fully matured or threshed out in the council, should be given effect to with the greatest promptitude, so that the different branches of the state may work together with the greatest smoothness and harmony. A king should not betray his secrets by looks and gestures. The wise gather the meaning of others from their looks and signs. A king, following the advice of his physicians and astrologers, reigns in plenty and prosperity, as it is the two latter functionaries who are the custodians of the king's health and fortune. Having counselled with his ministers, a king should practise gymnastics or take physical exercises by lifting heavy weights or by fencing with his sword. Then he should bathe again and see that the god Vishnu had been duly worshipped, that the sacrificial fire had been duly lighted

and proper libations had been poured on that, and that the Brâhmaṇas had been duly honoured with presents and gifts. Then having decorated his body, he should take his meal which had been tested before. After that he should chew the prepared betel leaf, and rest for a while on his left side and peruse the books of theology or any other religious works. Then having supervised his treasury and witnessed the parrade of his soldiers, he should perfom the rite of his evening prayer, send the spies on their different works and then enter his seraglio, there to pass the night in music and song (1—17).

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CHAPTER CCXXXVI.

PUSHKARA said :—Now I shall describe the rites which should be cclebrated in the week preceding the day of the march. The gods Hari and Shambhu should be duly worshipped on the first day of the week, as well as the god Vinâyaka who should be propitiated with the offerings of Modakas (sweetmeats). On the second day, the presiding deities of the different quarters of the heaven should be worshipped; and the priest should lie down in a bed praying the gods to inform him in sleep of the result of the expedition as follows :—“Obeisance to the three-eyed Shambhu, who confers boon on his votaries and who is also manifest as the invincible Rudra. Obeisance to the dwarf-manifestation of Vishnu who is shapeless and who presides over all dreams. Inform me, Oh thou lord of the gods, Oh thou trident-weilding deity, of the good or evil fate that awaits the present expedition, and may the impressions which my mind has received in its waking state, be all obliterated” (1—5).

On the third day of the week, the presiding deities of the different quarters of the heaven, as well as the Rudras and the lords of the different quarters of the skies, should be duly worshipped. The planets should be propitiated on the fourth day of the week, and the two Ashvinis on the fifth. The gods residing along the road by which the expedition would start, as well as the presiding deities of the rivers and streams that are to be crossed or forded in the way, should be worshipped, and offerings should be made to the gods who dwell in earth or in heaven, as well as in the space intervening the two. The ghosts and malignant spirits should be propitiated in the night, the god Vāsudeva should be duly worshipped, and a conical mould of pasted rice (Shri) should be made in honour of the goddess Bhadrakālī, and all the gods should be prayed as follows :—" May the gods Vāsudeva, Sankarshana, Pradyumna, Aniruddha, Nārāyana, Avja, Vishnu, the boar manifestation of the god Hari, the primordial Narasinha, Shiva, Isha, Tat-purusha, Aghora, Rāma, Satyayja, the Sun, the Moon, the Mars, the Mercury, the Jupiter, the Venus, the Saturn, the Nodes, the god Ganapati, the Kartickeya, the Commander-in-Chief of the celestial armies, the goddesses such as Chandikā, Umā, Lakshmi, Sarasvati, Durgā, Brahmāni, the Rudras, the Indras the fire-god, the serpents, the celestial Garuda, and the gods that dwell in earth and heaven lead me to victory. I with my mother, children, and servants have taken shelter under your benign protection, O gods, trample and trample down my enemies in battle. I have offered you sacrifices. O gods, attack my enemy's forces from the rear, and I will make more offerings to you all" (6—14).

On the sixth day, the king should perform the rite of ablution of victory according to rites laid down under the coronation ceremony. The god Trivikrama should be worshipped on the day of the start and the arms and weapons as well as the riding and transport animals should be

worshipped by repeating the Nirājana Mantras [Mantras used on the occasion of bidding farewell to a king about to start on an expedition (Nirājana) against a foreign monarch) and the following Mantras should be repeated into the ears of the king :—“ May the gods who dwell in the earth and and heaven give you a long life. May the success of the gods wait on thy banner throughout the expedition which you have started for the furtherance of their cause. May the gods protect you from all evils and may you bear a charmed life by their favour in battle.” Having heard the above benediction recited by the royal priest, the king should order his armies to move on. Then he should adjust his quiver and lift up his bow by reciting the Mantra which runs as Dhanurnāga,” etc., and proudly place a foot on the face of his adversary delineated on the ground, by reading the Mantra of “Tatvishnu etc.” Then he should move on thirty-two paces in the different quarters of the globe, such as the East, etc., by first lifting his right leg and ascend in succession an elephant, a car, a horse, and a litter. Then he should move on with his armed hosts without casting a single look behind, at the sounds of war-music, bid adieu by the victorious shouts of his subjects, and halt at a place only a couple of miles distant from his capital, where he should again worship the gods and propitiate the Brāhmaṇas before a final dash into the enemy’s country (15—21).

The king should protect his own army and worship the guardian deities of the places occupied by it in the enemy’s domain, and should take special care in order thy might not be the least insulted by an infuriated soldiery, nor their temples or properties dedicated to their enjoyment be in the least interfered with. The inhabitants of an enemy’s territory should not be molested in any way, and the king on his victorious return to his capital, should cause the richest and most sumptuous offerings to be made to the gods, and gifts to be distributed among the Brāhmaṇas and the indigent (22—23).

The horses and elephants and other transport animals should be bathed and the Nrishinha-manifestation of Vishnu should be worshipped two days before the commencement of actual hostilities, and weapons and insignias of royalty, such as the umbrella etc, as well as the gods Ganas should be likewise worshipped in the night. On the following morning, the god Nrisinba should be again worshipped together with the riding and the baggage animals, and the king should look at the sacrificial fire lighted by the priest, pour libations of clarified butter on it, and worship the Brähmanas. Then he should alight from the elephant with the bow in his hand and walk on foot to ascertain, undiscovered, the nature of the enemy he would have to deal with. He should cause the front of his army to extend so as to have an extensive line of action, while he should always try to avoid pitched battles with large bodies of troops duly drawn up in a battle array. A small army drawn up in the order known as the Suchimukha (lit: mouth of a needle) can hold its own against odds. Soldiers are usually drawn up in arrays, resembling the structures of animals and things such as, Makara the Vyuha, the Garuda Vyuha, (circle) the Ardha-Chandra (semi-circle) the Vajra Vyuha (zic-zac or broken line), the Shakata Vyuha, the Mandala Vyuha, the Sarvabhadra, and the Suchi Vyuha. An army drawn up in one of the abovesaid arrays should be divided into five parts, the two composing its two principal wings, the two forming its sides to protect the wings and the one forming its main body. Only a single division or two divisions of an army should be brought into action at a time, the three remaining divisions acting as reserves. A king should never be in the fighting line, as his death would entail the annihilation of the entire army. A king should remain at the rear of his army and within two miles of the scene of action, if necessary, so that a broken division might again rally round his standard at the spot. A general retreat

should be ordered in the event of the breaking of the centre or the main body of a fighting army. Soldiers should be drawn up neither too close nor two apart in a battle array, and care should be taken so that each soldier might freely exercise his weapons without clashing with those of any of his comrade at arms (24—35).

A general, attempting to break through line or the array of a hostile force, should do that by attacking a portion of it in a solid body, and contrarily a general should meet such an assault with a compact mass of soldiers drawn up as a solid wall. That division of a hostile army, out of the many in the field, should be first attacked and broken through, which the commanding general would think, would lead to the fall of the rest or make it horse de combat for the day (36).

O thou twice-born one, four soldiers should be engaged to guard an elephant, four Cavalry soldiers to protect a car-warrior, four swords-men to defend a cavalry soldier, and four bowmen to defend a shield-bearer. The swords-men should be placed in the front of an army, after them the bow-men, after the bow-men the cavalry, after cavalry the car-warriors and after the car-warriors the elephant men. The bravest of the foot-men, elephant-men, car-warriors and cavalry soldiers should be placed in the front of their respective lines. Cowards or timid men should not be placed in the front which would only tend to add fresh laurels to the crown of the enemy. Heroes or valorous persons placed in the van, embolden the timid or the wavering in the line. The personal characteristics of a hero is, that he would be of a tall stature, with an aquiline nose and large eyes shaded over by a pair of blended eye-brows, and that he should be contented though easily excitable and fond of quarrel (37—43).

The duties of infantry soldiers are to carry the dead and the wounded from the field to a place of safety, to procure

water for the use of the army, and to carry arms and weapons to the fighting line. The duties of men armed with swords and shields are to defend the main body of the army against an attack made upon it by a compact squadron. The duties of bowmen are to engage the enemy at a long range and to determine the fate of the day from a distance. The duties of car-warriors are to carry the wounded from the distance, and to threaten the rear of the enemy's forces. The duties of elephant-men are to break through the line of the enemy's forces, or to break the formation of a regiment or a squadron drawn up in a deep array, or to demolish any wall, turret or battlement or to break down the boughs of trees (44—48).

Infantry regiment should be manouvered on an uneven ground, cavalry and car-warriors on the even, while elephant-men should be employed on swampy grounds or where the nature of the soil would not admit of manouvering any sorts of troops. Thus having drawn up the soldiers in a battle array, with their back turned towards the sun, and with the Venus and the Saturn staying at favourable and prosperous stations in the skies, the commander should excite them by their names, and reminding them of the glory and heroic traditions of the clans or families, they respectively belonged to (49—51).

A hero enjoys the pleasures of life by victory or conquers heaven by death. A hero by conquering his enemy, lives in pleasure, while a happy hereafter waits a man who is killed in a battle. A soldier cannot better requit the debts of his sovereign than by sacrificing his life in his cause and in battle, whereby the gates of heaven will be opened unto him. A soldier cannot wish for a happier end than a death in battle, whereby he is sure to attain an elevated existence after death. Death in battle signifies the death of a man besmeared with the blood of the brave, and hence it is the best of all sin-expiating penances for a

soldier. A battle is the best austerity for the brave since wounds and blows inflicted in its course, require as much fortitude to endure as any of the most painful of austerities. Hundreds and hundreds of celestial beauties attend upon a man, who sacrifices his life in battle in the cause of his king and country. A soldier, who rallies a beaten or a retreating column, acquires infinite merit by so doing. The soldier who deserts his comrades at arms and flies in terror from the field of battle, incurs the sin of killing a Brâhmaṇa, and the gods forsake such a vile coward for good. The soldier who prefers death to defeat, and thinks it more honorable to die with his front to the enemy than a safe but inglorious retreat,—the soldier who dies or conquers and never shows his back to the enemy, acquires the merit of a thousand horse-sacrifices (52—56).

A just and righteous king should cause men of equal strength or valour to be engaged in a fair fight. Elephant-men should meet elephant-men in action. A soldier flying away in terror of life, or otherwise wounded, fallen, or weaponless, or asking quarter, should not be hurt or killed, and the same rule should be observed in the cases of the fatigued or those who would be asleep (57—58).

Strategic warfare should be conducted in forests and on rivers or on cloudy days, when the enemy's forces would be found half emerging therefrom. Then the shouts of victory should be caused to be falsely raised all round, and it should be proclaimed that the enemy had been utterly beaten with his ministers, officers and allies, that the commander of the enemy's forces had been slain, or that the hostile king had hastily beaten an ignominous retreat. An army dispersed or madly flying in utter confusion, may be annihilated without any difficulty whatever (59—60).

O thou well-versed in the tenets of religion, incense-sticks possessing the virtues of stupefying the senses of the enemy's forces, should be burnt, and banners and other neces-

sary appartenances of an army, permeated with the mystic potency of terrifying the enemy, should be raised and exhibited after the cessation of the general onslaught. Having obtained victory in war, a king should worship the gods and the Brāhmaṇas. Gems and wealth acquired in a war conducted even by the ministers of a king, should be held as belonging to him by right of conquest. The wives of a defeated king do not pass over to the victor, while on the other hand, he should protect them and honor their virtues as his own mothers. A king should treat a prisoner of war, ransomed and liberated, as his own begotten son. A defeated enemy should not be fought again, and the victor should maintain and honour the customs and usages of the country newly added to his kingdom. Then having returned to his capital, a victorious king should enter his palace under the auspices of a blissful asterism, make offerings to the gods for the victory and make such arrangements for the provision of the families of (dead) soldiers, as would be deemed expedient. A victorious king should cause the spoils of war to be freely and fairly divided among his servants. I have thus finished describing the process of starting on a military expedition, a knowledge whereof leads a king to certain victory (61—65).

CHAPTER CCXXXVII.

PUSHKARA said :—O king, repeat every day, for victory in war and success in life, the prayer with which the god Indra propitiated and secured the good graces of the goddess Lakshmi.

INDRA said :—I make obeisance to thee, O thou daughter of the oceans and who dost protect the universe as a mother

careth for his child. I make salutation unto thee, O goddess, who art possessed of eyes like the wavering lotus buds first waking after the night's repose. Salutation unto thee, O goddess, who dwellest in the bosom of thy beloved Vishnu. Thou art success, the Svāha, and the Svadha with which libations are poured on the sacrificial fire, the embodied image of two of the holiest Mantras of the Vedas, the nectar or the ambrosia that keeps up and nourishes all sorts of life. I make obeisance to thee, O goddess, who dividest the day from the night and the night from the day, as the rosy Dawn and the golden Eve. I bow down to thee, who formest the holiest functions of human frame and minds, such as beauty, memory, faith, speech, the supreme knowledge, the occult light, the sacrificial knowledge and the knowledge of the soul, and who as an ushering light of beauty and faith, leads the souls of men to salvation and freedom. It is thy divine self, O thou goddess of matchless beauty, which has been hymnised in the verses of the Rik-, the Sāman-, and the Yajur-, Vedas, and which forms the immutable truths of the Science of Soul and the fundamental principles of Criminal Jurisprudence. The Universe but shines with thy reflected light, and all beauty is but a borrowed gleam of thy divine effulgence. Who can cover the universe with a shroud of beauty save thy honoured self? O goddess, who art the embodied image of all religious sacrifices, and in whose body the heart of the mace-wielding Nārāyana has built its nest of happiness and peace—Nārāyana whom the minds of the Yogins cannot comprehend in their meditations. Forsaken by thee, the primeval night once again enveloped the face of this happy creation, and it is only through thy favour, O goddess, that it has now been reinstated to light and joy. At thy gracious smile, wives nestle themselves round the neck of a man, children in the bloom and innocence of infancy sit smiling on his knees, friends flock at his gate and plenty fills his stores and

granaries. At thy blissful glance, the powerful antagonists of a man are scattered away like dry leaves before the winter wind, and health and prosperity become his portions in this life. What is there in this world which a man fails to acquire on whom your smile descends? O goddess, thou art the mother of all created beings as the god Hari is their father, and thou fillest this universal space, O mother, with Vishnu, thy consort. Never dost thou forsake, O thou who purifiest all things, my treasure, house, wearing apparels, wives, sons, friends, live stock and ornaments, O thou goddess of absolute purity, O thou who dwellest in the bosom of Vishnu. Truth, fortitude, purity and good character leave a man, the moment thou forsakest such an unfortunate being, while in a single day, all those virtues again elevate him to godhead in life at thy gracious sight. The man on whom thy favour descends, is intelligent, erudite, brave, powerful and adorable, and is even honoured with the distinctions of high birth though born of a low parentage. O thou darling wife, of Vishnu, O thou who dost minister to the wants and woes of the universe, as a nurse doth to her infant ward, all these good virtues are counted as positive defects in a man on whom thou turnest thy back. Even the tongue of a Brahman cannot exhaust the countless boons and infinite virtues that constitute thy blessed self. Never forsake us, O thou goddess of lotus like eyes (1—17).

PUSHKARA said:—Thus hymnised by Indra, the goddess Lakshmi granted him the boons of perpetual sovereignty and victory in war. He, who recites this psalm or hears it recited by a Brähmana, becomes an emancipated spirit at the close of a prosperous career; and hence it becometh one to recite it constantly or hear it recited by others (18—19).

CHAPTER CCXXXVIII.

SAID THE GOD OF FIRE :—I have narrated to you the rules of conduct as laid down by Pushkara, now I shall deal with similar rules as disclosed by Rama to Lakshmana. A strict conformity to these rules, leads a man to victory, and a knowledge thereof tends to add to his pieties (1).

RAMA said :—A king should earn money by just and honest means and take special care to accumulate and augment the same, and grant aid in money to none but the deserving. These are the four monetary duties, performance of which is obligatory on a king. Humility is the mother of virtue, and humility springs from a perusal of the scriptural literature. From humility follows the control of the senses, and a king, who has acquired a mastery over his passions and appetites, is the fittest person to rule the world. A man who is possessed of such virtues as knowledge, wisdom, fortitude, perseverance, eloquence, reticence, energy, wit, large-heartedness, purity, power, amity, self-denial, truthfulness, gratitude, self-control, parentage, and character, is sure to acquire a splendid fortune. The mad elephant of heated passions, running uncontrolled in the wilderness of the senses, should be kept in check by the free use of the mace of knowledge. A king should give up all personal greed, lust, anger, revelry, boastfulness and pride, whereby he would be happy. A king should humbly follow the principles and truths laid down in the codes of punishment and in the three holy Vedas or in the spiritual science, and reduce them to practise in the works of his every day life. The Annikshikis deal with the science of the soul; the three Vedas, with the virtue and vice; the Vârta, with the art of money-making and the code of punishment (criminal)

law) with the determination of crimes. Extinction of all killing propensities, truthfulness, purity, forbearance, kindness and honesty are the virtues which should be cultivated by all Brāhmaṇas and good men. Compassion towards] all, conduct of life according to the rules of one's social order, truthfulness, kindness, charity, and protection of the weak and the indigent, are the factors that constitute the real self of a truly honest man. A life of perfect good (Satpurusha Vrata) is the only vow, which a man should try to observe at all hazards. Since this body, which is an abode of griefs and maladies, is sure to be destroyed either to-day or a hundred years hence, it is prudent that a man should practise virtues only without caring to cater for the appetites of his flesh. A king should never oppress the poor and the helpless for the furtherance of his own interest, since the curse of the poor is sure to confound or overwhelm him with ruin. A king, seeking his own good, should speak to the wicked with the same humble courtesy, as he would have done to his own revered superiors. A man should speak civilly with his friends and foes alike, since it is the gods only who are honey-mouthing, and it is the brutes only who offend the ears with their harsh and discordant sounds. A man should worship the God in a pure and devotional spirit, revere his elders or superiors as the gods, and look upon hi. friends as his own selves. A man should please his superiors with bœws, the pious with true and sincere service and the gods with good deeds. A very dear friend (Mitra) should be taken with sentiments, a friend (Vandhu) with courtesy, a wife and a servant with love and affection, and the rest with urbanity (2—19).

A good man should not interfere with the workings of his neighbours, but attend to his own duties without speaking ill of any body. Kind words should be spoken to the poor and the indigent and sweet words should be used in conversing with all. A generous man sacrifices his own life

for the good of a true and tested friend, embraces a guest at his door, succours the distressed to the best of his means, endures all sufferings with the greatest reticence, does not feel elated at this own success, nor envies his thriving neighbours, nor gives up friendly conference with men though insulted by them (20—22).

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CHAPTER CCXXXIX.

RAMA said :—The seven factors of government, such as the king, the ministry, the government, the fortification, the revenue, the forces and the allies are all auxiliaries to one another. The monarchial office is the most important of all the seven factors constituting a kingdom, and the means which secures a good government to the people, should be always kept in mind by a king. A king should be a man of glorious descent, possessing an unimpeachable character, quick in action, and young in years, and a man of exceptional fortitude and urbanity. He must not unduly interfere with other men's business, should honor the old and the wise, never forget any benefit done to him nor mix with low sycophants or parasites. Always truthful, humble, pure and virtuous, he should be capable of letting other people feel his prowess, and should be a man of clear foresight and capable of looking at a thing in its entirety at the first call, and secure the unfeigned love and allegiance of his feudatory chiefs. The virtues enumerated above should be also practised by all honest men (1—5).

A king, seeking his own good, should select his servants from men of noble parentage and unimpeachable honesty.

and who would be capable of pleasing or winning over the people to the king's cause, if necessary. A minister should be a man of eloquence and confidence, strong in physique, possessing a good retentive memory, with all his passions and appetites put under a healthy check. He should be ingenuous, well-versed in the code of penalties* and the different branches of fine arts, courageous enough to risk public censure for the good of his country, and full of resources and capable of remedying all evils of the state. He should keep a vigilant eye upon the affairs and doings of his neighbours and be a man who would fully understand the principles of war and treaty-making, able to read the secret counsels of the foreign courts, and capable of acting opportunely at an opportune time and place. He should never allow any consideration of private grudge or personal gain to mould his decision in the council of the state, and shorn of all hauteur, pride, fickleness and bragging, he should bring with him in the national assembly the experience of his mature years and the charm of his majestic presence to decide the momentous issues of his country, without any regard to public praise or censure, offending none with his greatness, nor speaking ill of his compeers or opponents in the court. He should be a man who would recognise talents as the only passport to the king's service, and pure in body and mind, he should prove himself worthy of his noble parentage, and see that the king's laws are obeyed and respected for their spirit of equity and justice throughout the realm
(6—12).

In the alternative, a minister should be a man born of noble parents in the province and having acknowledged influence in the realm, eloquent, energetic in action, ingenuous, watchful, unassuming, unostentatious, grave, amiable, pure, of undoubted integrity and honesty and capable of enduring hardships. He would be a man whose attachment to the person and the good of his sovereign should be above

all suspicious, truthful, patient, persevering, wise, experienced unmoved in difficulties, and who would be the last person to create unnecessary animosities among the foreign relations of his sovereign, and would be a competent judge of all works of fine art or artisanship. A good memory, promptness in acts conducive or material to the weal of his country, the art of divining the thoughts of men, wisdom, just and prompt decision, perseverance and closeness of counsel, are the essential qualifications of a minister of the state (13—16).

The royal priest should be a Brâhmaṇa, well versed in the knowledge of three Vedas, such as the Rik, the Sâman, and the Yajus, and who for the welfare and benefit of the king, should celebrate religious ceremonies and sacrifices according to the procedures laid down in the Atharva Veda in the company of other Brâhmaṇas, his equals in virtue, knowledge and integrity of character (17).

A king should himself test the two virtues of watchfulness and proficiency in fine arts of his ministers, while he should learn their parentage, influence and status in society from their relations and friends. Similarly the three virtues such as their smartness in service, knowledge and power of endurance, as well as their amiability and general ingenuity should be tested. Their eloquence and truthfulness should be examined by discussing with them a topic of general conversation. Likewise their energy, prowess, power of enduring hardships, attachment, comprehension, purity, devotion, friendliness and calmness in moments of peril should be judged from the incidents of their past lives. Similarly their strength, health, character, depth of character and gravity of disposition and calumnies, should be learnt from their companions or colleagues. A king should judge their meanness or gentleness from their acts in his presence, while virtues practised by them at his back, should be judged by their respective fruits (18—23).

A king should select for his kingdom a county which does not depend on the perennial rains for its water supply, fertile, healthy and full of mineral resources (certain edition reads loved by diggers or miners), wholesome to the cows, offering good pasturage, provided with abundant water supply, dotted over by holy cities, abounding in beautiful natural sceneries, communicated by nets of water ways and abounding in herds of elephants; as such a territory materially adds to the weal of his subjects, brought about by a good and benign government (24—25).

The provinces should be largely inhabited by the Shudras artisans, and merchants, and alive with the bustle of manufacture or commercial undertakings. The inhabitants of the provinces should live by agriculture, ready to resist the least encroachment by a foreign king, fondly attached to their own sovereign and capable of enduring hardship. The provinces should abound in cattle, dwelt in by a large concourse of foreigners and presided over by erudite and virtuous officers at the heads of their affairs (26—27).

The fortresses should be built on hills or in deserts and forests so as to cover a large area, guarded by deep moats and encircled by walls with gates or arches at intervals. All the six sorts of forts previously described should be filled with grains and treasures, and provided with ample water supply, so as to stand a seige for a long time. The treasury should be kept replete with bullions and precious articles honestly earned, accumulated or stored up from the ancestral times, so that it might stand a heavy drain, if necessary, whereby the collective virtues of the kingdom would be augmented. The friends or relations of the king should duly receive stipends settled upon them by his ancestors. They should arm themselves with the complete suit of arms, keep in their service armed retainers, supply the king with horses, elephants and armed men at the time of emergency, and otherwise pass their time in such pursuits as rearing of birds and

pigeons. Authorities on criminal law hold that the officers who would execute the sentences of criminal courts, should be recruited mostly from the members of the Kshatriya caste, who had travelled in distant countries and proved their mettle in war and who would make no scruple at carrying out such orders, however severe. A king should make friends with men who are born of noble parents, connected with influential families in the realm, and who, true to a single party and well-versed in the science of Yoga and spiritualism, would never become political turn-coats. The bonds of friendship are held tighter by a visit from a distant country, by a pleasant and unambiguous conference, and by fulfilment of promise. A man enjoys the three-fold bliss of piety, prosperity and realisation of his heart-felt desires through friendship alone. Friends are divided into four classes, such as,—(1) the son of a friend, (2) a newly acquired friend, (3) an ancestral friend, and (4) a friend secured by doing him a good turn. The essential conditions of friendship are sincerity, truthfulness and a genuine sympathy in weal or woe (28—37).

I shall now describe the commendable traits in the character of a man who has entered the king's service.

A servant should serve the king to the best of his ability. Smartness, gentleness, perseverance, forbearance, capacity for hard work and endurance, contentment, honesty and energy are the virtues that are deemed as ornaments in a servant. A servant should serve the king to the best of his ability and for the entire term of service originally agreed upon, give up the habit of visiting the houses of his master's enemies, and should never assume a haughty, angry, or a boastful look in his presence. A servant should never argue or exchange hot words with any of his superior officers, nor disclose the secrets or the confidential schemes of his master. A friend or a relation of the king, entering the service of the state, should continue in it as long as he would.

find the king graciously disposed towards him, it being held positively impolitic to serve a dissatisfied sovereign or a master. Such a servant should dissuade his sovereign from doing evil deeds, and persuade him to works that would keep his memory sanctified for ever. Thus I have enumerated in short the essentials of king's service (38—41).

Thus a king, like the god of rain, should make himself the source of food supply to all. Like the Sun-god, he would take in a portion of each man's earnings through the channels of his revenue, only to pour it down in showers on the country for the furtherance of the common weal. A king should employ efficient officials to supervise the workings of each department of the state. A good king should protect or maintain, as the case might be, the trade, the agriculture, the bridges and ways, the forts, the mining industry and the helpless. The danger of a king's subjects comes from the five quarters, such as,—the soldiery, the thieves, the king's officers, the royal favourites and the cupidity of a foreign monarch (42—46).

A king should protect his subjects from these dangers and collect rents from them, as they would fall due. He should always guard his personal safety, as well that of his internal and external government. A king should punish the offenders, cautiously protect his own person and should never trust his wives and sons at the hands of his enemies (47—48).

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CHAPTER CCXL.

RAMA said:—A king should always contemplate the balance of power existing among the twelve monarchs, constituting the circle of foreign sovereigns having had dealings

with his own government. The monarchs whose domains would lie contiguous to each other in the front of an invading sovereign (Vijigishu) should be treated by him as friends or foes in the following order:—The (1) prince whose territories would lie bordering on the domain of an invading king, should be treated as an enemy, (2) the prince of the country beyond that as a friend, (3) the prince of the country beyond that as a friend to the (1) enemy, (4) the prince of the country beyond that as friendly to the (2) friend, and (5) the king of the country beyond that as friendly to the friend of the (3) enemy. These six monarchs, including the invading one, constitute the first half of the Mandala. Similarly an invading monarch should bear the following relations to those whose dominions would form the other or the posterior half of the circle (Mandala). The prince (Pārshnigrāha), whose dominion would lie immediately bordering on the rear of the kingdom of such a monarch, should be looked upon as an enemy, while the sovereign of the country beyond that (Akranda) should be treated as an ally, the king of the country beyond that as a friend (Asāra) of the hostile Pārshnigrāha, while the prince of the country beyond that (Akrandāsāra) should be treated as an ally of the friendly Akranda sovereign. The prince, whose territories would lie between those of an invading monarch and his enemy, should be known as the Madhyama. A king, remaining outside the circle of these twelve monarchs and capable of doing good to all of them combined, or of chastising any one of them singly, is called the Udāshina or the Neutral king (1—5).

I shall now deal with the principles of making treaties and wars, and the conditions under which they should be respectively entered into or declared. A prince, contending with the one superior to him in armed strength, should make overtures of peace for his own good. Treaties are divided into sixteen different classes such as the Kapāla, the Upa-

hara, the Santāna, the Sangata, the Upanyasa, the Pratikara, the Sanyoga, the Purushantara, the Adrista Nara, the Adista, the Atman, the Upagraha, the Parikrama, the Chchinna, the Paradushanam and the Skandhopaneyya. The four principal treaties are those which are entered into, out of a consideration of benefit reciprocally done and received, or of mutual amity, or of being related to each other by a tie of common affinity, or of being honoured with presents or concessions as tokens of friendship. A king should never enter into a treaty with a child, an old man, an invalid, a man deserted by his friends and relations, a coward or a terrified person, a greedy or a covetous sovereign, nor with persons who have renounced all worldly concerns or are excessively fond of earthly possessions. Similarly, a king should never enter into an alliance with a king who devises many schemes at a time and does every thing in a half-hearted way, or with those who speak ill of the gods and the Brahmanas, nor with a king whose territories have badly suffered from visitations of Nature, such as famine, etc., with an army discontented and mutinous, nor with a king whose domain, long rent asunder with civil dissensions, had regained its peace after a long time, nor with kings who are void of all sense of religion and truth. A compact of peace should not be entered into with these twenty-one persons, who should always be attacked and fought (6—14).

A war is the direct result of injuries done to each other by two hostile monarchs. A king, aspiring to an absolute sway over his contemporaries, or oppressed by a stronger adversary, should resort to war at an opportune moment, backed by the favourable spirit of the time and the place of action. The causes which usually give rise to a war, and the affronts which are usually amended through the arbitration of the sword, are the stealing away of a wife, encroachment upon the capital, kingdom, territory or

the sovereign right of a king by his adversary, pride, oversensitiveness as to the points of honour, loss of fortune, humiliation suffered by an ally or a friendly monarch, the death of an ally and accretion to the domain of a foreign prince and hence a disturbance of the balance of power among the monarchs of a circle. A man suffering any of the five sorts of humiliation, such as, that suffered through the agency of a wife or through the rivalry of a co-wife, or the insult suffered in one's own home, or the one of being abused by an enemy or the one done by way of retaliation, should have his honourable amends by using expedients other than that of force. A king should not engage in any of the following sixteen sorts of war, such as the one in which the result is uncertain or the profit of victory is absolutely nil or very insignificant, a war which affects the existing order of things or vitiates the treaties in force at its outset and proves fruitless in the long run, or the one which affects the foreign relations of a king and brings on many a evil both at the beginning and in the end, or the one in which a foreign prince, of whose forces no correct estimate can be made, threatens to mobilise his armies for the assault, or war where the contention is for the recovery of a kidnapped woman or of the fame of an insulted ally, or a long and tedious war with the Brahmanas. Similarly, a king should not fight with an enemy backed by a mighty ally and equipped with the good graces of an untimely providence. A war that promises a little profit at the outset, but is sure to terminate in a wild goose chase as well as its contrary should be avoided by all means (15—24).

Therefore at the first breaking of hostilities, a king should adopt means so that the victory in the end might be pushed to a better advantage. A king should take the field only when he would find his friends and allies (Mitra Akranda, etc.,) deeply attached to his cause, and his armies in the perfect state of efficiency, and while his

enemies would be contrarily circumstanced. A king should start on a military expedition either as an open foe or as an ally of one of the beligerents, or as a neutral on-looker to guard his own interests in the conflict between two hostile kings, or simply to watch the latteral issues of the contest on the happening of a contingent event. A halt made by two hostile armies proceeding to meet each other, signifies the falling in of the advanced pickets of each, or that one of them is trying to ward off a direct engagement with the other. A halt, like a march, may be grouped under five different heads, according to the exigencies of a battle or the intention of a halting general. A king or a commander leading an army corps should inform his arrival to the commander of the stronger of the two opposing armies, without siding with either of them, but should wait unsuspected for the opportune moment with an eye to the movements of both, like the eye of a crow which looks both ways without being detected by any body, only to join forces with the winning battalion in the event of the occurrence of actual hostilities. He should then come out with his forces and fall upon the party most antagonistic to him, in the case where both the parties, suspecting his feigned neutrality, would avoid a general engagement. A king with his army annihilated in battle and shorn of all resources and supplies, should make alliance with a powerful monarch and practise truthfulness and the noble virtues incidental to his birth. He should visit his ally every now and then, remain by his side, see things in his light and show his gratitude for the succour obtained from him (25—32).

CHAPTER CCXLI.

RAMA said :—Diplomacy should be held as better than the expedient of war and energetic action. The god Indra, following the counsel of his priest Vrihaspati, conquered Shukra, the preceptor of the demons, though possessed of vigour and promptness of action. A king should never counsel with the foolish and the untrustworthy. How can a scheme, which seems absurd and impossible in its very conception, be made to bear fruits without enormous toil and effort? A royal deliberation (Mantra) may be resolved into five different factors, such as, the (1) knowledge of things unknown, (2) ascertainment of the true nature of a thing already known, (3) removal of doubt or ambiguity on matters of politics and the drawing of a conclusion beforehand, (4) determination of the right time and place of action, and (5) deliberation on the means of supplies and help, and the remedy of evils and danger. The essential conditions of success in an action are, (1) a cheerful disposition in its performance, (2) an unalterable faith in its ultimate success, ingenuity of work, co-operation and energy. A plan, however secretly devised, is sure to leak out through excessive mirth, through lust, through talking in sleep and through trusting a woman with it at the time of visiting her (1—6).

A man, intelligent, ingenuous, well-versed in the arts of war and scriptural knowledge, and accustomed to the work of espionage and possessing a good retentive memory and eloquence of speech, should be appointed as an ambassador. The classes of envoys, recognised by the ancient authorities on the science of politics, are, (1) the envoy entrusted with the management of an affair according to

his own light and discretion (Nisristärtha), (2) the envoy charged with the execution of a mission according to the directions received from his sovereign (Mitärtha), and (3) the envoy whose duty is to deliver the decision of his master on a particular question (Shäsanhäaraka), each preceding class being less limited in authority than the one immediately following it. The house of an enemy should not be entered into, nor an interview should be asked for without being previously acquainted with the ins and outs of his mansion and his own secret counsels. A king or an envoy should bide his time and ascertain the right time of action and then fall on the enemy or assume his true character at the opportune moment. The weak point of an enemy should be ascertained, the state of his treasure, army and allies should be accurately enquired into, and his personal like and dislikes should be gathered from his looks and gestures (7—10).

While in an enemy's country, an envoy should eulogise both his master and his adversary, so that he might judge the true state of public feelings and ascertain the probable number of allies his sovereign might get in the country in the event of a war. He should live with his spies, disguised as mendicants, etc. An ambassador is but an open spy and a spy is but an envoy roaming about in the enemy's country in the guise of a trader, a mendicant or a strolling physician. A king should march against his adversary in the event of an act of unsuccessful embassy in the latter's court, when he would find him overwhelmed with troubles and dangers. A king should fall upon his antagonist in the event of civic disturbances in his country or of a rebellion by his subjects. The term Vyasana (danger) is so called from the fact of its signifying a disturbed condition of the common weal. The physical disturbances with which a country is generally visited, are five in number such as, the conflagration by fire, flood, breaking out of pestilential or epidemic diseases, famine,

and plague, the rest being known as caused by human agency (11—14).

A king should put forth additional energy to cope with, stamp out, or remedy against such dreadful visitations and undertake peace-giving religious rites for their subsidence as well. Civic disturbances should be put down by means of diplomacy and expedients. The duties of a minister consist in deliberating the measures of the state, in taking steps for the success of any scheme or measure, in acting in a way so as to forestall all future contingencies, in supervising the royal exchequer, in drafting civil and criminal laws for the realm, in checking the encroachment of a foreign enemy, in taking steps for arresting the progress of all disturbances and in protecting the king and his country. A minister failing in his duties, robs his master of treasure, clothes, food-grain, and transport animals, while a rebellious subject leaves all his possessions in jeopardy. A subject rebellious or in danger, should be put down or protected by means of treasure or punishment. Citizens of the metropolis, or the domestic retainers or the members of the royal household, generally side with the king in perilous times; if their help or co-operation is asked for. The duties of feudatory chiefs are to appease public feeling, to help the paramount sovereign in times of war, to collect allies and auxiliaries, and to distinguish friends from disguised enemies. A king, surrounded by rebellious or discontented vassals, can never extort such service from them. Treasure enables a king to pay off the wages of his servants and soldiers, to grant aids in money for the purposes of virtue or public weal, to win over the affection of his friends and subjects, and to attend to the repairs of forts and castles. A treasury, any way affected, fails to discharge its proper function in the government of a country, since wealth forms the root of monarchial authority. Punishment or force tends to create friends and foes alike, and enables a king to acquire wealth,

to rule the world, to conquer his adversaries, to accomplish with despatch a work requiring time for its completion, and any defect lurking in the organization of armed force in the state is followed by a marked derangement of these functions. The duties of an ally are to collect together all the friendly princes and nobles, to destroy the enemies of his friendly prince and to help him with men and money whenever necessary. An ally any way displeased or discontented refrains from doing these services to a king. A king addicted to the vices of royalty, is sure to make a confusion of the whole affairs of the state. These vices are the use of harsh and cruel words, infliction of cruel and inordinate punishments spoliation of the sources of revenue, drinking, over-fondness of female company, hunting and gambling, idleness, disinclination for all sorts of work and boastfulness. Irresolution, and blunder, together with the defects stated above, are the vices which should be studiously avoided by a minister of the state. Drought, breaking of epidemics, or pestilential diseases, famine or such other visitations of Providence are the evils that usually befall a country. Silting up of the ditch, tumbling down of its wall and battlements, rotten state of the engines and battering apparatuses, an empty arsenal and a small garrison are the defects of a fort (13—28).

A treasury nearly drained or not filled up with daily storage or not kept up with a proper account, and situated at a distance or scattered all over the country, and not capable of easy conveyance, should be deemed as defective. An army, any way obstructed, scattered, dishonoured, insulted, or existing in name only ; or disease-stricken, or fatigued, or newly recruited, or arrived from a distant country ; or with its ranks excessively thinned, or any way repulsed, or badly disappointed in its hopes, or any way deceived ; or abounding in pregnant wives or not connected with its base, or recruited with false enticements or bribed by a hostile king at the rear (*Pārshnigrāha*), should be deemed as dangerous. An

ally overtaken by an adverse fate, or attacked by an enemy, or indulging in impotent rage and void of all vigour and energy, should be deemed as an enemy. The vices of a king are the squandering of money or an indifference to his own interests out of anger, use or infliction of harsh words and penalties, orginastion of hunting parties, gambling, drinking and lechery. Harsh words and cruel punishments tend to estrange the feelings of the public, and hence a king should give up the habit of using them, as adverse to his own interests. The people exasperated by cruel punishments flock over to his enemy and increase the bulk of his army, thus proving a source of ruin to the foolish tyrant. The acts by which the channels of revenue are blocked up, or a large source of imperial revenue is given up as exhausted, or the means of supplies becomes collectively affected, are called by the authorities on political science, as the defilers of the exchequer. A king addicted to the vice of drinking loses all sense, while a prince who is excessively fond of hunting in the wilderness, soon meets his doom. A king should hunt in a forest of preserved games by way of taking physical exercises or by way of making himself enured to hardship. The vice of gambling is that it gives rise to unnecssary quarrels, robs him of all his possessions, blots out his pieties, and ultimately leads him to the grave. Lechery involves loss of time, money, and character, while by drinking a man loses all power of discrimination and is ultimately led to an untimely grave (29—41).

A king possessed of high discriminating power and capable of reading the spirit of the time and of laying out his capital in due order, is sure to conquer his enemies. The quarters of the king together with his treasury should be at the central part of the royal city, while the main body of his army, together with its different columns, auxiliary divisions and reserves and the lines of infantry, should be quartered

round the royal residence in due succession. The commander-in-chief of the forces should cause the four army corps to parade round the capital every night, and keep himself informed of the affairs of the neighbouring states through the spies stationed at the borders of his master's dominions. The spies should enter and leave the capital undetected by any body. The spies should be employed to execute the seven sorts of political expedients such as conciliation, ransom or gift, dissension, punishment, indifference, illusion and necromancy (42—46).

Conciliation is effected by four means, such as, the expression of gratitude for benefit done by a foreign king, the recollection of the ties of relationship existing between two hostile princes, use of soft and lowly words in the presence of an antagonist, and surrendering himself and all his possessions by a king to his adversary in a formal interview. Similarly the expedient of appeasing the wrath of a stronger adversary by means of gifts, consists of, (1) making presents of articles not previously offered to him, (2) of accepting a thing by the latter out of his own choice, (3) of voluntarily inducing him to accept any thing, (4) of paying off a tribute by a king due from him to his enemy or paramount sovereign, and (5) of setting at liberty prisoners captured in war. The authorities on the science of politics hold the expedient of dissension (Bheda) to consist of the three factors of destroying amity or friendship between two persons, of producing a thrill of fear between two parties, or of inducing a party to betray the secrets confided in him by the other. Punishment may be divided into three classes such as death, fine or loss of money and infliction of corporeal troubles. The enemies of the public good should be publicly killed, while other punishments in execution of the sentences of a Criminal Court should be inflicted in private. Corporeal punishments are preferred to execution or decapitations of criminals on the ground of the horribleness or

the irritating effect of the latter on the minds of the people. A man should first try to kill his enemies by practising charms or rites of the black art, and lastly with weapons. A Brahmana enemy or criminal should not be put to death, but should be controlled by such expedients as conciliatory measures, etc., while enemies belonging to any other caste should be killed (47—53).

An honest man should speak sweet words to his listener that would melt his heart, with his eyes feasting on the countenance of the latter and taking in the beams of his complexion like ambrosia. A division in the enemy's line should be effected through men who had been duped with false hopes or those who would sell their master's secrets for money, or those who had been invited and insulted by him, or those who would be found to be inwardly displeased with their sovereign, or those who had been unjustly superseded in rank and honor, or those who would be found to have a very high estimate of their own virtues, or those whose religious feelings had been hurt, or those whose wives and possessions had been forcibly taken away by the king, or those, though worthy of honour, had been insulted, or those who would assume a calm exterior though injured by the king, or those what had been unjustly deserted by the latter, as well as the proud, the ambitious and the aggrieved. A king should honour such persons coming over to his side from the camp of his adversary, with presents and money and pacify such discordant elements lurking in his own.

A dissension is usually created in the ranks of an enemy by a proper and judicious use of conciliatory measures so as to win the affection of the aggrieved and the discontented in his country, by threatening his allies, and by honouring and buying off the allegiance of the principal men of his government. A prince, surrounded by false friends, is destroyed like a piece of timber eaten away by insects dwelling in holes incised into its body. A

king possessed of the three sorts of regal power [Trishakti—(1) the majesty or the pre-eminent position of the king himself, (2) the power of good council, and (3) the power of energy] and knowing how to act at an opportune place and time, should subjugate his enemy by means of force. A king should pacify the ruler of a neighbouring country who does not wish him any injury in the event of his being befriended by a large concourse of mighty allies. The poor and the greedy should be pleased with money, and the other allies should be controlled by showing them the danger they might run into by holding themselves aloof of the alliance. The wicked should be kept in check by threats or punishment, while sons and brothers should be kept under proper control by means of conciliatory measures. A king should bring under his sway the leaders of his own army and men of the provinces of his realm, as well as his vassals and foresters, not pleasantly disposed towards him, by means of money-gifts and by creating differences among them. The gods and their images should be propitiated with a sincere and heart-felt worship (57—63).

A hostile army should be frightened away by practising such illusions as the apparitions of horrible ghosts and Vetalas or of other shadowy male figures clad in female costumes, by simulating the showers of meteors, blood, stones and fire and the fall of columns of water from the skies, the sudden obstruction of all light, the formation of clouds and the wreaths of smoke, and such like physical phenomena. Bhima killed Kichaka in the guise of a woman. Upékshā (indifference) consists in not dissuading a man from an unfair battle, contest or gambling, as exemplified in the conduct of Hidimvā who did not prevent her brother Hidimva from measuring arms with her beloved Bhima (64—66).

The expedient of Indrajāla (magic) consists in scaring away the enemy's forces with the sights of artificial clouds, hills, or darkness, or by exhibiting them from a distance

the banners of a large army as if coming to meet them in battle, or a mirage-like picture of their future reverses, and entire annihilation. Indrajāla should be practised to make the soldiers of a hostile army dispirited and panic stricken (67—68).

CHAPTER CCXLII.

RAMA said:—Having worshipped the gods, a king should march against his adversary by drawing up the six divisions of his army in the arrays of battle described before. The six divisions of an army are the Moula (the main body or the centre), Bhuta (the front, or the van-guards), Shrouni (the rear), the Surhid (the auxiliary), the Vishad and the Atavika (pioneer), each preceding division being held as more important than the one immediately following it in the order of enumeration, and a similar importance should be attached to their reverses or disturbed states. The commander-in-chief of the royal forces should place soldiers of all ranks, such as the foot-soldiers, cavalry, car-warriors and elephant-men duly drawn up in the proper array, to guard the passes of mountains, bends of rivers and the tracts of wilderness, wherefrom any danger could be possibly apprehended. He should be present in person at one of the abovesaid places of vantage, accompanied by his counsellors and treasures. The officer commanding the van-guards of an army should march at its head, surrounded by picked men of the host, while the women, the king, and the treasure, together with the secret forces, should be placed in its middle. The flanks of an army

should be guarded by cavalry, while car-warriors should be placed beside them on both sides. The elephant-men should be placed on the both sides of the car-warriors, while the pioneer should be placed beside the elephant-men. The commander-in-chief should command the rear of an army and go on encouraging the dejected and the march-worn (1—6).

An army on march should be drawn up in the array known as the Makara. Similarly it should be arranged in the order resembling a hawk with up-drawn wings or in those known as the Shuchi or the Viravaktra, in the event of there being any danger ahead. An army should be drawn up in the array resembling the structure of a carriage (Shakata) in the case where its rear would be threatened, in the array known as the Vajra, when side-attacks would be apprehended, while it should be drawn up in the order of Sarvabhadra where dangers from all quarters would be apprehended. A commander should take special precaution to guard the safety of his army while passing through any defile, mountain pass or a forest, or at the time of crossing or fording any river or stream. He should avoid long and forced marches and see that his men had not been fatigued with journey or afflicted with the pangs of thirst or hunger. Proper steps should be taken to guard against the breaking out of plague or other epidemics among the ranks of a marching army' corps against the degradations by robbers on its transports and commissariat and to protect it from dust storms swampy or marshy grounds, and not allow it to be excessively scattered or gathered together. He should post sentinels to watch its safety during the times of meal or sleep and should fall upon the enemy's forces whenever found thus unprotected and jeopardised as above described. An enemy should be openly encountered only at places where the nature of the ground as well as the feelings of their inhabitants and the time of engagement would ensure a decisive victory,

or otherwise a general should take to the guerilla sort of warfare. A general leading an army in his own country, should hang on the rear of a hostile army, cut off of all means of supplies and fastly retreating from his own jurisdiction, and order the foresters or border men owning allegiance to his sovereign, to intercept its flight and cut it off with all its baggage and transport. In the alternative, he should order a column of picked men to obstruct the vanguards of a retreating army, demoralised by fright and dissension, and command a swift-moving column of picked soldiers to overtake and attack its rear by forced marches. On the contrary, the rear should be obstructed and columns of picked men should be despatched to attack it in the front. The two sorts of tactics described above, together with those of side attacks, should be adopted in a guerilla war. A mighty general should fall on the rear of an enemy, where the ground in its front would be found to be broken and undulating, while its two flanks should be attacked where a similar nature of the ground, both at its rear and in the front, would not admit of attacks from those quarters (7—18).

A general, leading an army-corps, should first engage in action the pioneers or the vanguards of a hostile army, destroy it while fatigued, beaten or cut off of all helps and supplies, or annihilate it, while flying in utter rout and confusion. In the alternative, he should himself feign a defeat and fall back on the main body of his army, so as to draw the enemy out of his position of vantage, and then conquer him unprotected, by means of good counsel or sound advice as to its movements. In the alternative, a hostile army should be destroyed while caught resting unguarded in camps, barracks, villages, or in the field, or among the subjects or vassals of its own sovereign. The forces of the enemy should be killed by deluding them out of their own entrenchments, or by inducing them to desert the high-way with a prospect of booty, or

should be annihilated, while caught reposing in sleep in the day time after a march of toil and fatigue, or when badly wanting sleep after long bivouacs in the night. A general should let loose wild elephants through the ranks of the enemy's forces, confidently sleeping in the night or appoint swordsmen to annihilate it in such an unguarded state (19—23).

The proper functions of elephants or elephant-men, are to proceed in front of an army on march, to range and reconnoitre forests and wildernesses, to assail and make a breach in a compact column of closely drawn up soldiers, to serve as a parapet under the cover of which a severed column may again mend a gap made in its ranks, to scare away the enemy from a distance, to protect the army-treasure and to batter down doors and battlements of a castle. The duties of car-warriors consist in making a dash through the enemy's lines hitherto drawn up in compact arrays, and to effect a junction of friendly forces. The proper functions of a cavalry are to reconnoitre the forests, high-ways and the river shores of an enemy's country, to guard and supervise the transport and the commissariat, to cover the rear of a retreating army, to carry messages or to execute an order requiring the greatest despatch, to chase a flying enemy and to disable the rear of a hostile army, duly drawn up in the order of battle. The infantry, equipped with the full suits of arms, should be employed to guard the camps and to keep open the lines of communication, to make it purged off of all scourges and to clear the ground of bushes, underwoods or of anthills (24—27).

An infantry should be manouvered only on a ground steady and not excessively rugged or undulating in its nature, nor traversed by thick rows of trees, nor dotted over by hills difficult to surmount. The ground, which would sanction the employment of a cavalry regimeat, should not be sandy or swampy in its nature, where car-warriors

should be employed in an open field, clear of all trees and hillocks and not swampy or muddy in its nature. A battalion, entirely composed of elephant-men, should be employed on hills of inaccessible heights, drained by streams and fountains in large numbers, and shorn of all trees and shrubs which an elephant could possibly trample down or tear asunder (28—31).

The act of Pratigraha signifies the leading of an invading army by a king, arrayed in columns and divisions named after the parts of a human body, such as the head, the waist, etc. An army, not composed of divisions, nor arrayed in the order above enumerated, fails to carry out the design of its master. An intelligent king, wishing victory, should not launch into a battle with an army not composed of its essential adjuncts and divisions, since the secret of a sovereign's authority lies in the almighty force of treasure (32—34.)

On gaining a battle, a king should give ample rewards to his soldiers and generals. Hundred thousand precious articles should be given by a king as rewards to the general of his victorious army on the death of his royal adversary, half of that on the fall of his son in the field of battle, a quarter of that on the death of the commander-in-chief of the enemy's forces, and a half of the latter on the destruction of the war-elephants of his adversary. Otherwise, the cavalry, the infantry and the elephant-men of the enemy's forces should be simultaneously attacked and engaged in action, but care should be taken to oppose their co-operation in the field, so that they might only act as severed and disordered bodies of soldiers, and so as to leave a line of retreat, if at all, extremely narrow and involving much fatigue. (True) generalship consists in maintaining order among the ranks of a fighting column, since confusion is fraught with danger and ignominy. The elephant-men should be held as the mainstay of an army in a melee, and they should be largely engaged in an action when all distinction between the lines of friends and foes

would be lost in a hand-to-hand encounter, and fighting in platoons or columns would be found to be impossible (35—37).

Three infantry soldiers should be deemed as a fair match for a hussar, while three such troopers should be employed to oppose a single elephant-man. Fifteen foot-soldiers should be employed to guard each elephant-man, and infantry soldiers, equaling the guards of nine such elephant-men in number, should be engaged to defend each car-warrior. The vulnerable or the assailable points of an army, duly drawn up in a battle-array (Vyuha) are five, and it should be arranged in the order as enumerated below. The Uras or the heart (van), the sides (Kaksha) and the wings (Paksha) are the three indispensable divisions of a fighting army. A regiment usually consists of the seven parts, such as the heart, the sides, the wings, the center, the back, the Parigraha and the waist. The array known as the Guru Vyuha consists of the waist, the sides and the wings of an army, while the one, divested of the wings, is known as the Shukra Vyuha. The commanders should be at the heads of the divisions of their respective commands, surrounded by picked men of the army, and should defend one another and fight with an united purpose and aim, and act in concert. The reserve forces should be quartered at the central part of an army. The leader or the commander of an army is its life and soul, and an army, bereft of its leader, should be deemed as lifeless. Soldiers riding on powerful elephants should be stationed at the region of the breast of an army, the car-warriors should be posted at its sides, while its wings should consist of the squadrons of cavalry. Such a Vyuha or battle array is called Madhyabhedi. An army composed of a squadron of cavalry at its center, of columns of car-warriors at its sides, and of lines of elephant-men at its wings, is said to be drawn up in the order known as the Antarvchedya. The array which is formed by placing cavalry squadrons in

the place of the car-warriors in the preceding order, and the infantry in the place of its cavalry, or in which elephants are placed all round the army in want of a proper number of car-warriors, is known as the Avādha (38—48).

The array, known as the Bhoga, consists in drawing up an army in a series of concentric circles. Now I shall describe the arrays which lay down the formation of columns in curved lines or in segments of circles. In the array known as the Mandala, the soldiers are to be dispersed in a perfect circle, while in the Asanhata class, the soldiers should be drawn up in concentric rings. The arrays in which soldiers are usually drawn up in the battle field and which are named as the Pradara, the Asajhya, the Kukshi, the Pratistha, the Supratistha, the Shyena, the Vijaya, the Sanjaya, the Vishaya, the Vajra, the Shuchi, the Sthunakarna, the Chamumukha, the Sarpasya, and the Valaya, should be deemed as the modifications of the invincible Danda, originated by an omission or addition of a wing or a column to the latter on the one side only. Another sort of array which is usually come across in practice, is formed by adding two other wings to the one described above, while the array known as the Pratistha is formed by adding a wing and an Uras (a line of vanguards) to the latter. The arrays known as the Sthuna Paksha, Dhanu Paksha, etc., are but the modifications of arrays laid out in two or four columns of soldiers, and each of them to be detected according to its differentiating features. The arrays known as the Gomutrika (in which a column is drawn up as terminating in a point by gradually tapering from an inflated base, so as to resemble a jet of the urine of a cow), the Ahi-Sanchari (in a zig-zag line so as to resemble the movements of a snake), the Shakata, resembling the structure of a square or a carriage, as well as those known as the Pariplavangaka and the Makara, are but the modifications of the class of battle arrays, known as the

Bhoga. The one known as the Yugarasya consists of two wings drawn up in the array known as the Danda, which, being drawn up in the inverse order, gives rise to the array of Shakata. The Shesha is formed by increasing with lines of elephant-men, the sides of the array known as the Makara. The arrays known as the Sarvato-Bhadra and the Durjaya are but the modifications of the class, known as the Mandala. The first should be known as closed on all sides, while the second consists of eight Anikas. The arrays known as the Ardha Chandraka and Urdhangas, are formed by combining the different divisions of a Vyuh of the Vajra class. Those known as the Karkata-Shringa, the Kākapādi, and the Gōdhika are respectively formed by placing three, four and five soldiers in different positions (49—59).

Seventeen sorts of arrays may be formed by combining together the different aspects of the class known as the Danda, two out of the genus Mandala, six out of the order Asanghata, and five out of the class known as the Bhoga. The structures of the abovesaid battle arrays may be modified by omitting a wing or by taking away a squadron or a column from the region of its breast and grouping it around its Koti. A commandar leading a regiment, should charge the enemy with one of its wings, while with the rest he should try to scatter the enemy's forces into isolated knots. In the alternative, he should engage the enemy with the part of his regiment known as its breast (van) and surround him with its part known as the Koti (waist) and then attack with his wings, the corresponding parts of the enemy's column, destroy his Jaghana (a part in front of the rear) with his Koti and then obstruct it with his own Uras. The routed soldiers of a hostile army, together with its reserves, should be totally annihilated, and a good commander should protect such portions of his own army. A general should attack and conquer the main body of an enemy's regiment with the main body of his troops, numbering double of the

former or with his forces actually available in the field as well as his reserves. A hostile column, drawn up in a compact body, should be severed and scattered by irresistible elephant-men. A general should quickly manouvre his soldiers in the array known as the Dandaka, in the event of the flanks, wings, and the front lines of the enemy's troops, having been found as drawn up in that array. Similarly he should arrange his troops in the order known as the Dridha, whenever he would find his enemy's troops to have been drawn up in the order of Pradara, which is formed by adding new wings and flanks to a regiment drawn up in ordinary columns (Danda). Likewise a regiment, arranged in the order known as the Asajhya, should be opposed by a body of troops drawn up in the array known as the Khātaka. The array known as the Valaya and which is sure to pierce the ranks of the enemy's forces, consists of two columes of soldiers, while the one known as the Durjaya (Invincible) is composed of four such. The arrays known as the Sarpachāri, Gomutrikā, and the carriage shaped Shakata are formed by altering the arrangements of troops in the van, wings and the flanks of the one known as the Bhoga. The Amara is the reverse of a Shakata and is deemed as capable of conquering all enemies. In the Mandala form of array, soldiers are grouped in the same manner, in its flanks, wings, etc., and the arrays known as the Chakras and Padmas are but its modifications. Similarly the arrays known as the Sarvato-Bhadra, Ardha-Chandra, Shringata and Achala are but the different names of the Mandala, fully or partially drawn up according to the exigencies of a particular occasion. A general, wishing to gain a decisive victory over his adversary, should draw up his regiment in one of the arrays described above (60—72).

SAID THE GOD OF FIRE:—O thou twice-born one, Rama killed his antagonist Ravana in battle and regained the

kingdom of Ayodhya, and Lakshmana, following the maxims laid down by his brother Rama, was enabled to kill his adversary Indrajita in battle (73).

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CHAPTER CCXLIII.

SAID THE GOD OF FIRE:—Now I shall deal with the art of divining the character and the good or the evil fate of a man or a woman, as disclosed by me to Rama and which the Ocean had previously taught to the holy sage Garga.

THE OCEAN said:—I shall now describe the unlucky or the auspicious natures of the signs and marks, which are generally found on the person of a man or a woman. O thou, who properly practisest all austere penances, a man possessing the virtues, signs and features respectively symbolised by the terms Ekadhika, Dvishukla (Two whites), Trigambhira (three depths), Tritrika (Three triads or nine virtues), Tripralamva (three elongated organs), Tribinita (three bends), Trivali three folds of skin from obesity) and Trikalajna (knowing the proper time of practising three virtues), should be deemed as born with the marks of future greatness.

Similarly a man, possessing the four marks on the four different parts of his body (Chaturlekha) or the four parts of whose body is broad or extended; or the man having the approved height and the four front teeth of the commendable sort, and the four parts of whose body are of the dark black colour, as specified below, and having sweet smells at the four specific bends of his body, and whose four specific organs are of a short stature, or the five parts of whose body are long and slender, or the six parts of whose body are high and elevated, and the bones of the eight specific parts of whose body are

strong and straight (Astavansha), the seven specific parts of whose body are glossy (Saptasnigdha), the nine specific parts of whose body are clean (Navāmala), the ten specific parts of whose body have the colour of the lotus (Dasha Padma), the ten specific parts of whose body are full and well-rounded (Dasha Vyuha) and who possesses the features signified by the term Nyagradha Parimandala, to be explained below, or the fourteen pairs of the members of whose body are equal, or the man who possesses sixteen eyes, should be deemed as a man destined to achieve great works in this life (1—7).

The term Ekādhika stands for virtue coupled with the due discharge of the duties of life and the enjoyment of earthly comforts. The term Dvi Shukla (white at two places) signifies the whiteness of teeth and the balls of the eyes. The term Trigambhira signifies the depth of one's patience, ears and the umbilicus, while the term Tritrika represents the possession of nine virtues such as extinction of envy or cruelty, kindness, forbearance, doing good, purity, desire, open-handedness and valour. The term Trilamva signifies the marked length of one's hands, testes and the lower part of the spinal region, whereas the man whose fame has travelled to the different quarters of the globe, and is even acknowledged in his own country and by his own kinsmen, is said to be a Trivyapin. The man, who has got three-folds of skin in his abdomen, from obesity, is called a Trivalimāna, while the man, who is lowly to the gods, the Brahmanas and his own elders or superiors, is known as the Thrice Lowly (Trivinata). The man who knows when and how to practise virtues or to follow the pursuits of gain or enjoyment, is called the knower of three times. Similarly the man, who has got a broad chest, a full face and a broad forehead, is a Trivistirna (8—13).

The four parts of the body (Chaturlekha) such as the two hands and two feet, impressed with the marks of

banners, umbrellas, etc., should be deemed as auguring an exceptionally good luck. Similarly the extended nature of the back, the chest and the muscles of one's fingers, should be also deemed as auspicious signs. The commendable height of a human figure is four cubits. By Chatur-danstra is meant the pearly whiteness of the four front teeth of a man, while the term Chatuh Krishna signifies the blackness of the eye-brows, the hairs and the two pupils of the eyes. The term Chatur Gandha signifies the absence of any bad smell in the nostrils, face, armpits and in the perspiration of a man. The term Chatur Hrasva signifies the shortness of one's penis, neck and the knee-joints. Tall and slender finger-nails, a thin skin and a luxurious growth of hairs, are the lucky physical features of a man, while the term Shadonnata expresses the commendable nature of high temples, cheek bones, nose and the space between the breasts. The term Sapta Snigdha signifies the glossy surface or the pleasant nature of the skin, the hairs of the head, the hairs on the body, the finger-nails and the sight and the speech of a man. The term Astavansha signifies the straightness of one's nose, spinal bone, the thighs and the knee-joints. By Navāmala is meant the cleanliness of the mouth, the nostrils, the eye-lids, the anus, the face, the gender and the cavities of the ears of a person, while the term Dasha Padma signifies a rosate hue of his tongue, palate, nerves of the eye-balls, the palms, the feet, the finger-nails, the glans penis and the cavity of the mouth. A man having a full, round and well-shaped face, neck, ears, chest, head, belly, forehead, hands, and legs is sure to be respected by the whole world. The man whose trunk and the extremities measure equal in length, when standing with his arms extended, is known as a Nyagrodha Parimandala. This term Chaturdasha Sama Dwanda means the equal measures of the pairs of such members of a human body as the ankles, the calves of legs, the

hips, the sides, the testes, the breasts, the ears, the lips, and the inguinal regions.

The term sixteen eyes (Sodashaksha) signifies the proficiency of a man in the fourteen different branches of learning which serve as eye-sights, together with the pair of his two physical organs of vision. A man with an extremely dry and emaciated frame, smelling badly and chequered with large and apparent veins, should be looked upon as a man of exceptional misfortune. The voice of a lucky man is sweet and his gait resembles that of an elephant. Two hairs, growing from the same root on the body of a man, augurs danger, which can be scarcely remedied by any earthly means (14—26).

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CHAPTER CCXLIV.

A WOMAN, beautiful both in the formation and development of her person, and walking with her full and rounded thighs and hips, in the gait of a she-elephant in rut, and possessing eyes agile and full of desire like those of a pigeon intoxicated with the wine of youth, should be deemed as specially fortunate. A woman, possessing a luxurious growth of dark blue (black) hairs, a beautiful complexion and a pair of elevated breasts, closely pressed against each other, and whose feet fall evenly on the ground, and whose body is shorn of all superfluous hairs, should be looked upon as lucky. Likewise a woman with the external stump of her umbilical chord, involuted from the right to left, and whose private part resembles an Asvatha-leaf in shape, and whose ankles have a little dip in their middle, and the dip of whose naval measures the length of the head of the thumb, should be deemed as a woman possessing commendable features.

A woman, having an elongated abdomen and covered over with harsh and brown hairs, should be regarded as the repository of all evils. Similarly a woman named after an asterism, a plant, or a stream, or fond of quarreling with her neighbours or relations, or excessively greedy or foul-mouthed, should be deemed as a curse. A woman who loves her husband with her whole soul, and the hue of whose cheeks resembles that of the Madhuka flower, and whose arched eye-brows do not meet each other over the root of the nose, should be considered as a desirable bride, though possessed of other objectionable features. The features betray the soul of a man, and a woman whose small toe does not touch the ground, should be shunned as death (1—6),

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CHAPTER CCXLV.

SAID THE GOD OF FIRE :—The handle of a royal Chowri should be made of gold, while a royal umbrella should be thatched either with the feathers of a swan, a peacock, a parrot, or a heron or of any other bird, but never with mixed feathers. An umbrella to be used by a Brahmana should of a square shape, while the one to be used by a king should of a round or conical shape, and should be coloured white. The rod of the umbrelia should be made to measure twenty-eight inches in length, and its spokes, made of the brânches of Kshira tree, should be made to branch off from its top, each measuring fifteen inches in length. The girth of the shed should measure three cubits in circumference, inlaid with plates of gold and hung with pendants of pearls and gems (1—4).

O thou best of the twice-born ones, I shall now describe the three materials with which the rod of a bow should be made. They should be, O Brahmana, respectively made

of iron, horn or wood. The strings should be made either of the three substances, such as—the fibres of bamboo, twigs or strings. The rod of a proper wooden bow of the regulation pattern, should measure four cubits in length, while those of the middling or the inferior class, should measure a cubit less than the one of the former class. Thick and curved substances should be tied round the place of the gripe, so as to give a greater elasticity and steadiness to the bow and its shaft respectively (5—6).

O thou twice-born one, in a bow made of iron, the gripe should be made as small as possible, its horns should be covered with bark or skin, while its middle should be made to resemble the blended eye-brows of a beautiful damsel in structure. O Brahman, an iron bow should be made in parts or together, and should be inlaid with round bits of gold. A bow cracked, crooked, or with incisions made into its body, should be deemed as worthless.

The rod of a bow should be either made of gold, silver, copper, or of black iron. A bow made of horns of a buffalo, rhinoceros (Sharabha) or a Rohisha, should be deemed as specially auspicious. A bow made of bamboo is the best of all sorts of wooden bows, whether made of sandal-wood, Shala wood, cane, Kukubha, or Dhabala. The bamboo is to be cut in the mild season of autumn, and should be duly worshipped, after having cleared it of all knots, roots, and branches, and by repeating either the Khadga or the Trailokya-Mohana Mantras.

The arrows should be either made of iron or of bamboo. The material selected, should be straight, or if bamboo, should be well grained, possessed of good veins, and of a golden colour. The arrows should be made well feathered and matured with oil, with their points tipped with gold.

A bow with an arrow should be worshipped on the occasion of a royal inauguration, or before starting on a military expedition, and a king should cause his astrologers to hold the

banner and the royal arms in their hands on such an occasion (7—13).

The god Brahman worshipped the iron-demon on the summits of the Meru mountain and at the foreshore of the celestial Ganges.

The god Brahman pondered over the obstructions thrown by the demon in the way of performing religious sacrifices, and behold, the god of fire appeared before him in the shape of a man of gigantic stature. The god bowed down to Brahman and all the gods humbled themselves before him as well. The god Hari took the sword Nandaka from the hands of the Fire-god, and the whole heaven was jubilant over the gift. The god Hari gradually unsheathed it out of its scabbard, and the sword, blue in colour, and with its hilt of gold, came into view. Thereupon the demon made himself endowed with a hundred hands by magic, and, mace in hand, attacked the gods in battle. The members of the demon's body, severed with the sword (Nandaka) of the god Hari, fell down on the earth and were converted into iron with the touch of that celestial weapon. The god Hari blessed those severed and hallowed limbs of the demon as, "Be you converted into weapons on earth." The god Brahman was thus enabled to perform his religious sacrifices without any hitch or disturbance, by the grace of the god Hari, and he worshipped the latter deity with the performances of many a sacrifice (14—21).

Now I shall deal with the commendable features of a sword. Swords manufactured in Khat or Khattura are celebrated for their elegant appearance, while those known as the Karshikā, are famous for their cutting capacity. Swords manufactured in the country of Surparaka, are noted for their strength and endurance, while those manufactured in the country of Banga are commended for their keenness and the power of standing blows, while swords manufactured in the country of Anga (Bhagalpur) are noted for their keenness. A sword of the first

class should measure fifty fingers in length, while the one of the Madhyama class would measure half as much. A sword measuring less than the latter, should not be used at all. O thou possessed of exemplary fortitude, a sword that is long and emits a sweet sound, like that of a small bell, when struck, should be deemed as the best of swords. A sword round at the tip, as well as a sword whose end resembles the edge of a lotus or a Karavira leaf, and emits the smell of clarified butter, or is of a blakish colour, should be also deemed as auspicious.

A sword, measuring even finger widths in length, should be deemed as auspicious, while the good or evil characters of spots and marks in its body, should be judged according to rules laid down in connection with those of a phallic emblem. A sword, measuring an odd number of fingers in length and resembling the plumage of a crow or an owl in colour, should not be used at all. A man should not see his face reflected in the polished blade of a sword, nor touch it without having cleansed his mouth after eating. The value, or the origin (place of manufacture) of a sword, should not be disclosed to any body, nor should a man sleep under a hanging sword (22—27).

CHAPTER CCXLVI.

SAID THE GOD OF FIRE:—I shall now describe the characteristics of the different classes of gems, worn by a king. O thou twice born one, gems such as pearl, Torquois, sapphire, vaidurja (Lit., produced in Viđura—Lapis Lazuli), the Moonstone, the Suncrystal, the crystal, the Pulaka, the Karkitanam, the Pushparaga (topaz), the Jyotirasa, the Raja-

patta (a diamond of inferior quality) and Rajamaya respectively bring prosperity to a person using them. Oh thou foremost of the twice born ones, sulphur, conch-shell (stored in the treasure room or obtained direct from the sea shore) Gomedha, Rudhirāksha, and Vallātaka (Semicarpus anacardium), nitrate of copper, lead, Pilu, coral, the Dindibha, the Bhramara, and the Utpala seeds, as well as gems found on the hoods of snakes, mounted on gold and worn by a man on his person, grant him success in life. A gem well mounted, free from all impurities and shedding its characteristic lustre from its inside, should be looked upon as an escort of good luck. A gem any way cracked, fissured or shorn of its lustre or presenting a rough or a sandy aspect, should not be used at all (1—8).

A diamond of the first water, cut into the shape of a crescent or a hexagon, and possessing brilliance like that of the noon-day sun and not at all breakable, is only commended for use. Similarly an emerald, pure, cool and lustrous, and possessing the hue of the plumes of a parrot and containing crystals of golden grains in its inside, should be considered as of the right sort. The gem known as the Padmaraga is found in the mines of crystal, and is marked by its extreme brilliancy and red colour. Tin (Vanga) is found in the country of Kuruvinda and also in the mines of sulphur (9—12).

O thou holy sage, pearls found in shells are marked by a red colour, while those found in conch-shells become pure white, and are regarded as better than the former species. Pearls found in the knots of bamboos or in the temple of an elephant or a boar, or in the brains of a fish, as well as those which owe their origin to rain clouds, should be deemed as pearls of the best species. Whiteness, rotundity, transparency and weight are the valuable traits in a pearl. An Indranila (Sapphire), dipped in a basin of milk and found to tinge its contents with its own peculiar blue, should be

deemed as belonging to the best sort, while beads of Vaiduryas, both red and blue, should be used in a necklace (13-15).

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CHAPTER CCXLVII.

SAID THE GOD OF FIRE :—Now I shall describe the characteristics of a homestead on which a Brahmana should build his house. A Brahmana should construct his dwelling on a plot of ground composed of white clay, a Kshatriya on a plot consisting of red earth, a Vaishya on a ground of yellow soil, while a Shudra should rear his hut on a ground composed of black clay. A Bramhana should seek out for his house a site that would smell of clarified butter, a Kshatriya, a plot of ground smelling of blood, a Vaishya a plot of ground that would smell of boiled rice, and a Shudra a plot of ground that would have the smell of wine. The plots of land respectively selected by the members of the four social orders, should have sweet, pungent, acid and bitter tastes. The ground should be cleared of all shrubs, underwoods, and grass; and bones, skeletons, or other charmed bits of stone or iron should be dugged out of, and removed from, the ground on which the building would be raised; and a diagram consisting of sixtyfour rectilineal chambers, should be delineated on the same. The Bramhanas should be duly worshipped and propitiated, and the god Brahman should be worshipped within the four chambers at the centre of the diagram. The god Aryama is the presiding deity of the chambers situate to the east of the four abovesaid chambers in the Mandala, the god Vivasvan is the guardian deity of the chamber to the south thereof, while the god Mitra is the patron saint of the chamber to their west. The god

Mahidhara is to be worshipped in the chamber situate at the north of the latter. The gods Apas and Vatsa should be worshipped in the chamber to its south-east; and the gods Sāvitra, Savitā, Jaya and Indra should be respectively worshipped in the chambers situate at their west, and south-west respectively. The god Rudra and the presiding spirits of diseases should be worshipped in the chamber at its north-west, the gods Mahendra and the Sun god in the chambers at the east and the angular points beyond the Mandala, while Bhrisha and the god of truth, in the chambers respectively occupying the eastern and the southern sides of the diagram. The gods Grihakshata, Aryama, Dhriti, and the Gandharvas should be worshipped in the chambers occupying the western side of the Mandala, while the spirits such as Puspadanta, the demons, the god Varuna, the Yakshas, as well as the gods Bhallata and Soma should be worshipped in the north, together with the gods Dhanada and Aditi. The gods Nāga and Karagraha should be worshipped in the south-east, whereas the following eight gods, who are the presiding deities of a household, should be respectively worshipped in the eight angular points of the mystic diagram. The god Parjanya heads the list of such deities, and the god Kargraha stands second in the list,—the other gods being Mahendra, Ravi, Satya, Bhrisha and Gagana. The god Pavana should be worshipped in the east, the gods Antariksha and Dhaneshvara in the south-east, and the gods Mriga and Sugrivaka in the south west. The presiding spirits of diseases should be worshipped in the north western chambers of the diagram, and the gods Puspha and Vittada as well as Grihakshata, Yama, Bhrisha, Gandharva and Naga-Paitrika, should be worshipped in those occupying its southern side. The gods such as Pushpadanta, the spirit of water, the demon, the warder-god and Shugriva, should be worshipped in the west. The gods such as the spirit of Pthysis, Naga-

Rajaka, should be worshipped in the north, and the gods Mukhya, Bhallata, the Moon-god, Kuvera, Naga, the god of fire, the Sun-god, and Indra, should be worshipped in the east. The god Grihakshata should be worshipped in the chambers forming the south-side of the Mandala; the god Sugriva in the one situate at its west, and the gods such as Pushpadanta and Bhallata, should be worshipped at the northern door of the diagram. A brick or a stoneslab should be buried in the ground by way of laying down the foundation of the building to be subsequently raised, and the following prayer should be read on the occasion, after which the gods should be duly worshipped as laid down before. (Vide Chapter 41.) "Be thou pleased, Oh thou mother Earth, who art the daughter of the holy sage Vasishta, and may beasts, men and minerals, thrive and grow more in number, on thy glad, safe, and peaceful, lap. Victory to thee, who wert respectively owned by the sages Bhārgava and Angirasa in former times. May plenty fill the stores and coffers of thy inmates, men. Grant me the fulfilment of ends, Oh thou who dost acknowledge the sage Angirasa as thy father. May evil thoughts never arise in my mind, and dost thou direct the stream of my life into channels of absolute good, Oh thou who dost contain in thy womb, all seeds, all gems and all cereals. Rest in peace in this house, O thou beautiful goddess who art the daughter of the god Prajapati, and who wert formerly the property of the holy sage Kashyapa. Rest in peace in this quadrangle, O thou daughter of Kashyapa. Oh thou goddess of good fortune and gentle demeanours, stay in this house, Oh thou bedecked with garlands of celestial flowers and who art worshipped by all and every-where, and increase my offsprings and possessions. I establish thee, Oh thou brick who art the daughter of the holy sage Angirasa, in a sound, full and unbroken condition. May, I live to witness the realisation of my heart-felt desires. May population thrive, and elephants horses

and beasts in general increase in number, and may we have more and more wealth every day, by thy gracious blessings, Oh thou who art jointly owned by sovereigns, principalities, and the masters of households" (1—23).

A brick of a stone slab should be similarly buried in the ground by its master, on the occasion of his first entering into a house, newly constructed. A Plaksha tree, planted and grown on the north of a building brings good luck to its master, whereas a Vata tree on its east, an Oudumvara on its south, and an Ashvatha on its west, are possessed of similar virtues.

The garden should be laid out on the left hand side of a dwelling house, and trees planted therein should be watered morning and evening during the summer months, on each alternate day during the winter, and each night during the rains, whenever the soil would be perched or excessively dry. Ordinarily the trees should be sprinkled with cold water, containing a solution of Vidanga, (a medicinal plant, considered of great efficacy as a vermifuge,) and clarified butter. A solution of the pulverised Kulattha, Masha, Mudga, sesamum or barley and cold water saturated with clarified butter, should be sprinkled over a barren tree, to make it laden with fruits and flowers. Trees watered with the washings of fish, soon grow to a large size. Offal matter of a sheep or a goat, not very finely powdered and mixed with pulverised barley and sesamum, kneaded with the washings of beef, should be buried as manure around the roots of all sorts of trees, whereby they would bloom and bear fruits in abundance, and would soon grow to their proper height. A mango tree should be watered with the washings of fish, and an Ashoka tree would profusely bloom, if touched by a beautiful damsel with her leg. Ordinary salt is the best manure for Date Palms, and Cocoanut trees,

while manure composed of powdered Vidanga and the washings of meat or fish, suit all trees exceedingly well (24—31).

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CHAPTER CCXLVIII.

SAID THE FIRE-GOD :—A man by worshipping the god Vishnu, with the flowers specified below, is sure to witness the realisation of all his heart-felt desires. The flowers with which a worship should be performed, are named as the Mālati, the Mallika, the Yuthi, the Pātalā, the Karavira, the Pāvanti, the Atimukta, the Kuvja, the Tagara, the Nipa, the Vāna, the Varvara Mallika, the Ashoka, the Tilaka, the Kunda and the flowers of a Tamala tree (1—3).

The leaves of the Bilva trees, as well as those of Shami, Bhringarāja, Tulasi (Mimossa) both black and green, and Vasaka are usually used in a worship. The leaves and flowers of Ketaki, as well as the lotuses, both red and white, should be deemed as pleasant to the gods, whereas a worship made with such flowers as, the Arka, the Unmattaka, the Giri Mallika, the Shālmali, the Kantakari or the Kutaja, is sure to incur their displeasure. A votary of Vishnu is sure to ascend heaven after death, by bathing the image of his titular god in a Prastha-masure of clarified butter. Such a bathing equals in merit the gift of a tens of millions of milch cows. A man becomes a king in his next birth by bathing it in a Ada-masure of the same substance, whereas a perpetual residence in heaven is the reward for bathing it with thickned milk and clarified butter (4—6).

CHAPTER CCXLIX.

SAID THE GOD OF FIRE :—Now I shall deal with the Dhanur Veda (the science of archery) which is divided into four chapters and which includes within its scope the training of the five classes of warriors such as, the car-warriors, the elephant-men, the cavalry, the infantry and the wrestlers. A battle is usually fought with one of the five classes of weapons such as, those thrown or projected with a machine (Yantramukta), or those thrown by hands, or those cast by hands and retained in them after use, or those which are permanently retained in the hand, and the hands themselves such as in wrestling. The weapons themselves are again divided into two classes according to their straight or curved shape. The weapons that are usually projected by a machine are arrows and missiles, while slings and Tomaras fall within the sphere of the second class (Panimukta). The weapons such as Pasas (nooses) are included within the third or the Mukta Sandhārita class, while swords form the class of weapons which are retained by the hand in a fight, wrestling being the only sort of fight which is possible between two combatants divested of all arms and weapons (1—5).

A king or a general, who has accustomed himself to all sorts of hardship, should arrange fighting matches among men of equal strength and prowess. A battle fought with bows and arrows should be deemed as the most honorable sort of fight, the one fought with nooses is the second best, the one fought with swords is the worst, while that in which the combatants engage one another in wrestling, should be considered as only an apology for a fight (6—7).

A Brahmana or a Kshatriya tutor should be engaged to teach and drill soldiers in the art and tactics of the Dhanurveda (science of war), which is considered as the birth right of the first two orders, of society viz, the Brahmanas

and the Kshatriyas. A member of the Shudra community is allowed to act as a soldier only in times of peril, and on the event of his having acquired a general proficiency in the art of warfare by regular training and practice. People of the mixed castes should help the sovereign of their country, by serving as soldiers in his army in times of war (8—9).

The position in archery known as the Samapāda, consists in standing with the insteps, calves and legs closely pressed against each other and with the palms and thumbs of the two hands meeting each other. The position known as the Vaishakha, consists in standing on the tips of toes, with the two thighs held in a straight and immovable posture, the space left between the two soles of feet measuring three vitasti only. The position known as the Mandala, consists in standing with the two thighs held in a bent or a curved posture like the wing of a swan, wherein the two feet would be held four vitasti apart. The position known as the Alidha, consists in keeping the right thigh and knee-joint in a fixed and immovable position like that of a plough-rod, with the left leg retracted, the space left intervening between the two being five vitasti only, whereas the posture known as the Pratyalidha, consists in standing with the left leg advanced and bent in a curve and with the right leg held straight and retracted. The posture known as the Sthanam, consists in standing with the calves and two legs held five finger-widths apart, the whole position occupying not more than twelve finger-widths in breadth. In the posture known as the Nischala, the left knee-joint should be held straight, while the right leg should be retracted or the right knee-joint held in a bent attitude. The one in which the right leg is held straight as a rod with a space of two cubits left between the two insteps, is known as the Vikata. The posture in which the two legs are raised upwards, and the two knee-joints are bent double, is known as the Sampula. The posture known as the

Svastika, consists in standing with legs fully straightened out and fixed, and with the feet thrust outward leaving a space of sixteen fingers between (16—18).

O thou twice born one, a disciple should make obeisance to his military preceptor in the posture described in the preceding line. The bow should be wielded with the left hand and the arrow with the right, and the disciple, loving his bow with a personal love, should string it, standing in either of the postures of Vaishakha, etc., and by placing one of its horns as well as the barbed end of the shaft on the ground. Then the bow should be raised in the same way, and, O thou, the observer of blissful penances, the feathered end of the arrow should be then put on the string, leaving a space of twelve fingers between the rod and the string. The string should be made neither too large nor too short. Then first having held the bow parallel to his navel and slung the quiver on his buttock, a warrior should raise the bow with his left hand, so as to hold it in the same line with the ends of his eyes and the cavities of his ears. The shaft should be then taken with the right fist to the tip of the right breast, and quickly put on the string and then drawn to its full capacity. The string should not be stretched so fully as to bring the shaft within the rod of the bow, or to leave the greater part of it beyond, so that the shaft may not quiver or deviate the least from its straight course, or might not touch the rod. Then having covered the object aimed at with the gripe, the archer, with his neck held firm and steady and his head poised erect as that of a peacock, and with his chest bulged out and shoulders drooping down, and his whole frame bent in the shape of a triangle, should discharge his arrow, his temple, nose, face and shoulders being made like those of a horse (19—20).

In shooting an arrow of the first class, a space of three fingers should be maintained between one's chin and shoulder-blade, two finger-widths should be the space

left between them in the case of a bow of the second class, while the chin and the shoulder should be held a finger apart in drawing a bow of the third class. The feathered end of an arrow should be taken hold of with the thumb, the index, the ring and the middle fingers of the right hand, and should be aimed as full as possible. In this way an archer should duly discharge his arrow, and an object lying in the horizontal line of his vision and gripe, is sure to be pierced through by a shaft. Then he should quickly turn his hand to his back. O thou the practiser of all austere penances, the shaft of an arrow of the first class, should measure twelve Mushtis, while those of the second and the third classes should measure eleven and ten Mushtis respectively. A bow of the first class measures four cubits in length, one of the middling sort measures three cubits and a half, while a third class bow usually used by an infantry soldier measures three cubits in length. A bow may be used either by a cavalry or an elephant-soldier and by a car-warrior as well (30—37).

CHAPTER CCL.

SAID THE GOD OF FIRE :—Then a member of the twice-born caste should place in the sacrificial shed, the bow and the weapons such as Gada, etc., washed with the washings of meat. Then having collected himself, he should gird up his loins and tie up the quiver firmly in his right side. The arrow should be then taken out of the quiver with the right hand, even in the absence of any definite target to aim at. The rear of the shaft should be placed within it with the arrow and the bow is to be wielded with the left hand on the occasion.

Then having made his mind divested of all cares and anxieties he should place the feathered end of the arrow on the string.

Then the circular ring in the midst of the target, which usually measures sixteen fingers in circumference, should be hit with the arrow. Then having discharged such an ordinary arrow; he should practise with those, having naptha or any other combustible substance fixed to their heads. Then he should practise with a square target and learn simultaneously to aim at objects, arranged in a square around him. Then he should practise with his bow, while moving backward or whirling round in a circle, and learn to quickly take aims at objects situated above or below the line of his vision. Of the sorts of objects aimed at by a bow-man, two are known as the Dridha (requiring an exceptionally firm hand), two are known as the Dushkara (difficult to hit at), and two are known as the Chitra-Dushkara (exceptionally hard). An object situated below the line of vision falls under the category of Dushkara, as well as the one situated above that line. An object aimed at and situated between the zenith and the head of an archer or in the vertical line above his head, is included within the group of Chitra-Dushkaras, while an object which is not excessively polished or sharp-edged, nor situated below the horizontal line of vision of a Bowman, is known as a Dhridha object of aim (1—14).

Thus having acquired a proficiency in hitting at such objects, both from the right and the left, a Bowman should ride on a horse and go on with his practice, receding more and more from the target on each successive occasion. Then he should practise to hit at whirling, moving or fixed objects in succession. A Bowman, well initiated in the mysteries of Karma-yoga, should practise archery according to rules laid down above. The man, who has made the vision both of his mental and physical eyes steady, can conquer even the god of death (15—19).

CHAPTER CCLI.

SAID THE GOD OF FIRE:—A warrior having acquired a steadiness of hand, and learnt to concentrate his mind on the point to be aimed at, and a proficiency in target-practice, and having successfully passed the test, bled by the preceptor, should practise the use of arms on horseback or on riding-animals. A Pasha (noose) should measure ten cubits in length, its end terminating in a loop and its face-end should be retained in the hand. The string of noose should be made either of cotton twists or threads or of ropes of munja grass, of leather or of the sinews of animals. Or a noose may be made of any other material, measuring thirty cubits in length and folded up in three coils or rings. The preceptor should look to the weapon (noose) being placed on the left side of the body of his disciple. The noose should be taken hold of with the left hand, then taken over in the right, and cast by whirling it round over the head, and then again put into its leathern sheath. Then he should examine his disciple in the art of casting a noose on the back of a horse, running in full gallop, trot or a canter (1—6).

A sword should be hung from the belt on one's left side. The left hand should be used in holding the scabbard firm, while the sword should be unsheathed with the right. The armours are usually grouped under many heads, according to the thickness and the nature of the material used in their forging. An iron rod should measure six fingers in girth and seven cubits in length. A Laguda covered in a sheath of leather, should be wielded with both hands and then uplifted and hurled down with ease on the head of an adversary, whereby he would meet his doom. In the alternative it should be lifted and used with the right hand only. The suc-

cess in a club-fight consists in killing the antagonist at one stroke and in a single combat. I have already dealt with the manipulations of hands and arms in a fight (7—12)

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CHAPTER CCLII.

SAID THE GOD OF FIRE:—The thirty-two sorts of gaits in which a soldier armed with a sword and a shield, should move about before coming to actual blows, are known as the Bhranta, the Udbhranta, the Abiddha, the Apluta, the Vipluta, the Samapata, the Samudishyam, the Sheynapata, the Akulam, the Udbhuta, the Adabhuta, the Sajhya, the Dakshina, the Avalakshita, the Visphota, the Karalendra, the Mahashaka, the Vikarala, the Nipata, the Bibhisana, the Vayanaika, the entire, the half, the one-third, the Pada and the half-pada of Varijas, the Pratyalidha, the Alidha, the Varaha, and the Lulita (1—4).

The eleven ways of manipulating a noose, are known as the Paravrittam, the Aparavrittam, the Laghu, the Urdhat-Kshipram, the Sandharitam, the Vidharitam, the Sheynaptam, the Gajapatam and the Grahagrajhyam. The magnanimous hold that there are five ways of casting a noose such as the Rijvayatam (extended in a straight line), the Vishalam (extended) and the Bhramita (whirling). The uses of a discus are cutting, piercing, felling, whirling, and severing. The uses of a Shula are slapping, thrashing, cleaving, intimidating, incarcerating and the sixth consists in felling down an adversary.

Oh thou the foremost of the twice-born, a Tomara should be used in striking the eyes, arms, and the sides of an adversary, and should be opposed with an arrow of straight feathers.

The ways of manipulating a Gada, are known as the Avritta, the Paravritta, the Padodhatam, the Avapluta, the Hansamarda, and the Bimarda. The manipulations of a Parashu are Karalani, Avaghatam, Dunshopaplutam, Kshiprahastam, Sthira and Shunyam. The uses of a Bhindipala are battering, cutting, breaking dealing strokes like those of a Laguda. O thou foremost of the twice-born, the ends of a Vajra should be revolved round in a fight by holding it in the middle, and a Pattisha should be used in the same way as a Vajra. A sword should be used for the purposes of cutting, piercing, thrusting, and inflicting a blow or for the purposes of encouraging or leading on an army. The functions of a Kshepani as well as that of an engine, consists in intimidating a hostile army, in defending that of one's own, in striking hard and in helping a fighting column to open out in an extended line. The function of a Gada are to strike a blow, to make out a way and to attack an enemy in the ways in which a lion, an elephant or a boar meet their respective adversaries in battle, to deal a blow from upwards, and to deal death both right and left, dispersing the enemies' soldiers in the order known as the Gomutra. In wrestling a man should touch the back of the hand of his adversary with his palm or should seize him by his two arm pits in the event of his having freed himself out of his gripe. A wrestler should strike the head and the fore-head of his antagonist with the corresponding parts of his own body, kick him with his legs, and attempt to floor him down with all his might and main. The functions of war-elephants and elephant-men are to obstruct the passage of an enemy flying through the jungles, etc., to trample down under their feet the soldiers of a hostile army, and to clear the ground of shrubs and underwoods, and to protect the warriors riding on them by turning round their trunks over their head,—their manouvres being known as the sitting down on hind

legs, clasping the forepaws, and to lie on one side on the ground, etc. Two soldiers holding gigantic maces in their hands should be placed on the back of an elephant, one should be placed on its neck, while two bowmen should sit on the region of its shoulders, with two swordsmen to serve them in time of need. Three horse-men should be engaged to defend each elephant-man or car-warrior, and three bowmen should be employed to defend each cavalry soldier, and swordmen should be posted to protect each Bowman from harm. The man who goes to war, after having worshipped his arms and weapons either with the Astra or the Trailakya Mohan, (that which charms the three worlds) Mantras, is sure to return victorious from the field, and to rule the whole world (5-33).

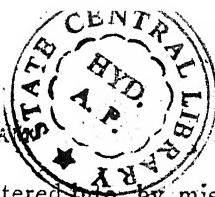
CHAPTER CCLIII.

SAID THE GOD OF FIRE:—Now I shall speak all about the institution of a law suit, and the procedure to be adopted by tribunals in adjudicating matters which form the subjects of their contention. A suit is determined by a reference to four things (Chatuspāda), is adjudicated with the help of four factors (Chatuh-Sādhana), has its root in the four places (Chatushthanam), proves beneficial to four classes of men (Chaturhita), is connected with the four different parties (Chaturvyapin) and benefits the society in a four-fold way (Chatuskari). Similarly a law suit involves the co-operation of eight persons (Astanga) at the time of its trial, proceeds out of eighteen causes of actions (Asat-dashapada), is divided into hundred sub-divisions (Shata-shākha), owes its origin to three different sources (Triyoni),

admits of two sorts of statements (Dvyaviyoga), is contested by two parties (Dvi-Dvara), and is decided by the determination of two sorts of issues (Dvigati) (1—2).

A case or a law suit should be decided by referring to the codes of law (both moral and positive), to the usages or the established custom of a country, and also to the rules of good conscience, which constitute the four matters of reference. A suit has its seat in truth, in rules of good conduct, and rests in the complainant (Plaintiff), the Defendant and the Witnesses (Chatuh Sthanam). The four factors which determine the adjudication of a legal case, are amicable settlement, the collective decision of a community, the law, and the king's command (Chatush Sādhanam). The four orders of society, such as the Brahmanas, the Kshatriyas, the Vaishyas and the Shudras, are all benefited by the decision of a law-suit (Chaturhita), and since a law suit requires the presence of the complainant, the defendant, the king and the truthful witnesses, it is called the Chaturvyapin or involving the four essential factors enumerated above. And similarly, since the decision of a law suit affects the fame, property, social status and the good conduct of a person, it is called the Chatuskari or as affecting a person in his four relations of the world. A tribunal should be composed of the king, the judge, the jurors, the scripture, the astrologer, the clerk, the gold, the fire and the water, and accordingly they are known as the eight necessary or component parts of the body of a law-suit (Astāṅga). Likewise since a man resorts to a law court either through lust, anger or greed, they are known as the three sources of litigation (Triyoni). A complain is usually divided under two heads, according as a wrong or a mischief is apprehended or is actually done and happened. Apprehensions in their turn are again grouped under six sub-heads according to their mutual relation to one another, while actual wrongs are again sub-divided into six groups. The plaintiff and the defendant in a suit

form its two doors. The plaintiff has the right to first address the court, whereas the defendant is entitled to be heard in his reply. The two motions (Gati) of a law-suit, should be deemed as consisting of ascertaining, whether a point at issue is true or false (3—12). The term debt includes the money, admitted by a person to be legally due from him, or denied by him to be at all due, or affirmed by him as having been given to him as a free gift or by way of performing a religious act. Any article belonging to a person and put by him, out of trust, in the custody of another, is called a Trust article in the parlance of law. In the place where merchants meet to carry on their respective trade, the system of counting known as Practice (Shambhyu Sumulthana) should be deemed as the only mode of calculation. A man who tries to take back a thing, after having formally made it over to another is called the withdrawer of a gift (Duttāpradanika), and such a conduct gives rise to a cause of action. The man who having agreed to nurse or tend to another, refuses so to do, may be sued in a public court for the non-performance of his part of the contract. The wages of a servant should be deemed as falling under the general head of debts, and a non-payment thereof is actionable like any other sort of pecuniary obligation. A man by selling an article entrusted with him by its lawful owner or by selling a lost article picked up by him in the road, without the knowledge and in the absence of its rightful owner, is called an Asvami Vikrya (seller of another man's goods) and is indictable in a public court. The non-delivery of goods or the want of a formal assignment of a property by the vendor, constitutes what is technically known as the non-delivery of vended articles, and gives rise to a cause of action. Similarly a vendee dissatisfied as to the quality of goods purchased by him for proper value, as well as a vendor not deeming the proceeds of his sale as proper and adequate, shall have their redress in a royal



court of justice. Recognizances entered into by miscreants and bad characters, to keep peace or not to misbehave themselves, is known as the Samaya, and the violation of such surety-bonds by men who are bound under them, gives rise to a case. A litigation, in which the boundary of a bridge, of a culvert, or of a plot of ground comprised within a field forms the subject-matter of the contest, is known as a field-suit, and such a suit instituted either by the owner of the lesser plot or of the original field, shall lie in the royal court of justice. A king's court shall entertain suits in which the legality of a marriage or the fulfilment of any condition appertaining thereto, is contested or sought to be enforced either by the husband or the wife, and such a suit shall be denominated as a Marriage-suit. The instance in which the several co-parceners of an ancestral property, want a partition of the same, or want allotments to be made to each of them, according to their respective shares, may give rise to a cause of action, such a suit being called a suit for the division of an ancestral estate.

A rash act done by a man out of exuberance of youthful hauteur or arrogance, should be known as an indispensible offence, and the person aggrieved or injured shall have his redress in a royal court of justice. An abusive language, regarding the caste, birth, family or the country of a person, used by a man with angry gestures, should be technically known as constituting the offence of Vāk-Parushyam (use of abusive language), and similarly the offence of assaulting a man with fists, kicks, fire or a weapon, is known as the Danda Pārushya (assault or battery). Gambling (divine) consists in playing with dice, rods and Vajra, while the play known as human gambling, consists in playing the game, known as the Panchakridā. A non-conformity to the king's law or an act in direct contravention of a royal edict or order, constitutes an offence. These are the eighteen different steps of a litigation [Astadhasa Pāda] (13—30).

Now I shall enumerate and describe the hundred different branches of litigation (Shatashākha), which admits of such ramifications owing to the difference in men's individual habits and temperament. A king in the company of the wise and erudite Brahmanas, shall preside at a tribunal; and he shall never allow the consideration of any personal gain or greed to interfere with the administration of even-handed justice. The Jurors, who shall be elected to help the king with their opinion on legal matters, should be selected from among men who would make no difference between a friend and a foe, are well versed in the scriptural lore, are above all corruption, and are void of all greed. The Brahmanas should be engaged to fill such posts, when such men would not be forthcoming.

Judges or jurors acting in direct contravention of the rules laid down in the codes of law (Smriti) should be severally punished and be liable to a fine, double in value of what ought to be paid in a case of quarrel. A case consists in a complaint lodged by a person, handled in a way other than what had been sanctioned in the books of Smritis. The time, the month, and the day of the occurrence, as well as the name, the caste and the marks on the body of the complainant, should be recorded in the presence of the defendant, and likewise the statement of the defendant should be noted down in the presence of the complainant. Then the complainant should ask the court to settle the issues, and then lay before it the evidences by which he would prove his allegations. Success in a law-suit means the corroboration of one's statements before a competent tribunal and the establishment of the truth and justice of one's cause, whereas the reverse should be deemed a failure. These are the four steps of a law-suit, as laid down by the law-makers of old (31—37).

A court should neither entertain, nor hear a cross-suit or a cross-case, without first deciding the original one, nor should it take up a case or a suit dismissed or rejected by another

tribunal of competent authority. Both the parties should be required to furnish securities, where a cross-case or a cross-suit should be lodged or instituted on grounds, considered weighty and peremptory by a court of justice, as in a charge of assault or rashness, so as to ensure their appearance in court whenever required. In the case of absconding, the absent party should be made to pay a penalty to the party entering appearance, and an equal fine to the sovereign.

A man lodging a false complaint, or instituting a false suit in a court of justice, should be liable to pay a double fine, one to be paid over to the defendant, and the other to be deposited in the royal treasury. Charges of rash and negligent acts, use of abusive language, cursing, or of bringing divine wrath on a person, as well as those of abduction or elopement with a woman, should be heard and decided on the day of the complaint, whereas the court may put off for some other date for the hearing of complaints where the charges would be different (38—41).

A complainant or a witness, becoming restless in the court-room, or licking the ends of his lips with the tip of his tongue, or perspiring in the forehead, as well as he whose face turns pale, or whose voice sinks or becomes hollow at the time of depositing in an open court, should be deemed as an untrustworthy witness or a complainant. A witness wilfully equivocating, or from whose lips drop down words of ambiguous import, as well as the one voluntarily coming forward and depositing to a certain set of facts, without being summoned or called upon to do the same, should be liable to a fine, where there would be any chance of its being realised from him. The witness cited by a plaintiff or a complainant should be first heard and questioned in the event of the witnesses of both the parties being present in the court, and the witnesses of the defendant should be heard after the prosecution had been closed. Only the younger relative should be punished in the case

where persons related to one another by the tie of consanguinity, would seek their redress in a court of justice.

A king should cause the stake of a play, be it money, gems, or a whole fortune, won by unfair means in gambling, to be the subject-matter of a law-suit. The king should confiscate all such treasures found, or the entirety of the property staked, pending the final hearing of the case; and all such properties should not pass over to the sovereign by the law of escheat, unless voluntarily offered by the parties (42—49).

A principle of equity should be deemed as a better authority in the conflict of the tenets of the law codes on a particular point, and a principle of good conscience should have precedence over an established usage of trade, or a principle of the science of wealth. The evidences recognised by a court of justice are documents, actual possession or enjoyment, and the testimonies of witnesses, and the absence of one of them should be made good by the affirmation on oath by a person, who may be probably acquainted with the matter. A greater weight should be put on incidents happening in the latter part of a quarrel, as they usually go a far way in determining the judgment in such cases; while in a gift, in a purchase or in a mortgage, the preliminary proceedings should be taken into special consideration (50—52).

The right of ownership in a person, in relation to a plot of ground, forcibly taken possession of by another with his knowledge, is extinguished after the lapse of twenty years from the day of ousting while such rights to money or accumulated treasures extend up to the tenth year from the date of dispossession. But such a rule shall not hold good in the case of a mortgage or an encroachment, nor as regards a property held in trust, nor apply to the properties belonging to an idiot, to an infant, to a sovereign, to a woman, or to a Shrotrya (a Brahmana well-versed in the Vedas). A mortgagor by selling a property previously hypothecated to an-

other, shall pay the consideration in full to the mortgagee, and shall be also liable to pay a penalty of equal value to the king, or otherwise as his means would admit of. Possession is title, even in the absence of a proof of continuous and unobstructed enjoyment, but Possession without the proof of even an obstructed enjoyment, is no good or valid evidence of title in law. A good and valid Possession, coupled with enjoyment based on a good and sound title thereto, is conclusive evidence of a right in law; whereas Possession and Enjoyment based on a *prima facie* defective title, would never give rise to a presumption of rightful ownership. The possession of such a land or property should be recovered by suing the original trespasser, and it would be of no avail to prove that the present possessor had come by it from the son, or the son's son of the original trespasser; and the value of the property should be recovered out of the estate left by him, in the event of his death during the pendency of such a suit; since Enjoyment without any sound right of Possession does not constitute any good and valid ownership in law. And it is the duty of the king to guard against acts of encroachment by rich and titled men of his kingdom, and to keep the fountain of justice uncontaminated by any wrongful intrusion (53—59).

A legal act or transaction done or entered into by a child a woman, a lunatic, an invalid, or by a man addicted to evil habits or under the influence of liquor or threat, as well as an act done without any apparent reason, or otherwise defective as to the procedure, should not be held as valid in law. The king shall cause the mortagagor to restore to the mortgagee, the like of a property pledged or hypothecated, if the restoration of one similar to it in every respect is found to be impossible, in the event of its loss or destruction. Similarly the value of an article stolen, should be handed over by a king to the head-man of a village, where the theft had been committed (53—62).

In a loan, the repayment of which has been secured by a collateral security, interest which accrues or falls due from month to month in a year, shall be charged at a rate per cent., so as not to exceed or fall below an eightieth part of the amount lent and advanced. Otherwise interest shall run at the rate of two, three, four, and five per cent., respectively according as the borrower will be a Brahmana, a Kshatriya, a Vaishya, or a Shudra.

A seventieth part of its original value increased seven or eight times, will be the interest charged on any female animal pledged, while in the case of wearing apparels, food grain or gold, interest shall be charged at the rates of four, three and two per cent., respectively. Interest on money lent to a person either residing in a village other than that of the lender, or going across the sea, should be charged at the rate of ten and twenty per cent., respectively. Members of all castes are at liberty to negotiate loans on terms and at rates of interest seemed most convenient to them. A king by investing his money in loans on occasions sanctioned in the scriptures, or by lending money to persons who seek it, does not become amenable to censure. An usurer shall become liable to a prosecution in a court of justice, and his money shall be escheated to the king of his country (63—66).

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CHAPTER CCLIV.

SAID THE GOD OF FIRE:—Now I shall deal with debts and the conditions of their repayment in general. It shall be lawful for a debtor, on having borrowed money from a person, to pay it in instalments. Of several creditors, a Brahmana

shall have the right of preference as regards repayment, then the king, while the remaining ones shall have subsequent liens on the property of a debtor, encumbered with debts duly marshalled out. A king shall cause the person of a debtor to be arrested, or make him enter appearance in a royal court, re lise ten per cent., as his due on the money advanced from an absconding debtor, and five per cent thereon in the case of its having been fully paid and discharged in the court. A debtor belonging to any of the low or vile castes, and incapable of satisfying his debt, should work for his creditor in lieu of repayment until the debt is fully and finally discharged; while a Brahmana debtor similarly circumstanced as above, should have the indulgence of the court in paying off his debt conveniently and in easy instalments, as the money would be forthcoming. Money should be deposited with an umpire, in the case where a creditor would refuse acceptance, though repeatedly pressed by the debtor in that behalf, and thereafter the money would cease to bear any interest (1—4).

A son or any other person inheriting the property or the wife of a deceased person, stands under the obligation of discharging the debts incurred by him in his life time; and similarly in the case of a sonless person, the liability lies in the partaker of his goods. A debt incurred by the members of a joint-family for purposes conducive to its good, should be discharged and satisfied by persons inheriting their properties on their death, or after the dissolution of the jointure. A wife is not bound to pay the debts of her husband or sons, nor a husband that of his married wife, nor is it obligatory on a father to satisfy a debt incurred by his son, unless and until it is proved that the sum borrowed, had been actually spent in some necessary acts connected with the up-keep or the welfare of the family. The husband of a woman of the Gopa, Shoundika, Shailesha or Rajaka caste, shall pay off the debts of his wife, and the man with whom such a woman

lives, or gets her maintenance for the time being, should be deemed as her husband. A wife or a husband is severally bound to discharge the debt, jointly incurred by them, but it is not so obligatory on her other co-wives not participating in the transaction. Similarly a husband is not bound to pay the debts of his wife, in which he has not himself joined. The sons and son's-sons of a person, dead, or taken to the life of a religious mendicant, or overwhelmed with difficulties, should discharge his legal debts, as well as his obligations incidental to his being a witness to a fraudulent transaction. A son is not bound to pay off the debts of his father incurred by him for immoral purposes, such as drinking, wenching, gambling, illegal gifts, etc., or to pay off the residue of a fine imposed on him by a criminal court.

A father or a brother living in commensality with a son or a brother, should jointly take a loan, each of them standing as a surety for the other. Suretyship consists in being a witness to a bond, or in giving a guarantee to the creditor as regards the repayment of a debt. Even the sons of a mortgagor knowingly pledging a property to which he has no lawful right or title, or giving a false or a fraudulent security, are liable to satisfy and discharge the debts of their father secured by such defective pledges. The sons of deceased persons, who were sureties to, or had bound themselves as guarantees regarding the repayment of a bond, should not be held liable for the money secured under it, which should be realised from the parties who had induced the creditor or the mortgagee to advance such sum. The joint-sureties to a bond should be held liable to pay the money secured thereby, rateably to their respective shares, and out of funds severally belonging to them; or in the alternative a creditor shall have the choice of realising his dues from any of the several sureties bound under a loan-bond. A debtor shall be liable to pay double the amount to his surety, in the event

of the latter's ratifying the bond under which he was bound with his express knowledge and consent'(5—16).

Any female animal with her offsprings or paddy, any way pledged or hypothecated, should be redeemed by paying double their number or measure, as the case might be. Similarly wearing apparels and sweetened juice of plants and trees, or boiled sugar-juice or candied-sugar, should be redeemed by returning four and eight times their respective measures or quantities to the mortgagee. A mortgagee shall be at liberty to enforce his right of foreclosure, in the event of the hypothecated articles enumerated above, having not been redeemed by payment of double their value instead. The right of redemption shall extinguish at the lapse of the term of mortgage agreed upon at the outset, whereas the right of foreclosure shall never accrue in the case of a mortgage in which the mortgagee is entitled to enjoy the mesne profits of the hypothecated property, under, and by virtue of the terms of the compact. Interest shall not be allowed in the case of an usufructuary mortgage, nor in the case in which the mortgagee derives any benefit or enjoys any relief from the mortgaged premises, which should be restored to their original condition in the event of their destruction, otherwise than by the acts of god or the king (17—18).

A mortgage becomes valid, just on the acceptance of the hypothecated property by the mortgagee, and a fresh property should be pledged in its place in the event of the original one having suffered any deterioration in value; or otherwise the mortgagee shall enforce his right of payment. Money borrowed by a man on simply pledging his credit or character, should be repayed with the full amount of interest accrued up to the date of such repayment, while money borrowed on an oath or a solemn affirmation, should be returned double (20—21).

A mortgagee should be held as bound to return the mort-

gaged premises whenever asked in that behalf by the mortgagor within the term of the mortgage, and should be liable to punishment failing therein. A money-lender belonging to one's own family, and advancing money on the security of one of his coparceners, should be looked upon as a mortgagee to all intents and purposes, whereas such a property with its value determined according to the market rate of the time and conveyed for consideration by its rightful owner to such a mortgagee with the attestation of witnesses, should be deemed as a mortgaged property without any interest. A mortgagee shall be at liberty to enforce his right of foreclosure, when the consideration money together with interest, would double itself in course of time, or sell it for a sum, double of the original amount advanced on it (22—24).

A packet, the contents of which are in the danger of being stolen, or forcibly taken possession of, or any way jeopardised (Vyasanstha), and made over to another for safe custody without letting him know of their nature or value, is called a sealed packet of deposit (upanidhika Dravyam), which should be returned to him in a sound and unopened condition. The custodian of such a sealed packet is not bound to restore its contents to the depositor in the event of the same being destroyed by the acts of god or the violence of robbers or through a subversion of government. The custodian shall be liable to refund twice the value of the packet in the event of his seeking such deposit and of returning the same after much harassing solicitation. A custodian as well as his legal representatives should be liable to punishment in the event of their wilfully deriving any benefit from such a deposit. The same rule shall hold good even in the case of a trust property or a vested interest (25—27).

CHAPTER CCLV.

SAID THE GOD OF FIRE:—Three or five of such men as those who practise the religious penances, give alms and charities to the poor, and who are truthful, born of noble parentage, virtuous in their dealings, affluent in their circumstances, honest, straight forward, fathers, of children, and are in the habit of performing the five daily religious sacrifices (Panchayagna) should be cited as witnesses in a legal matter, Witnesses should belong to the same caste or social order as the parties by which they have been respectively cited (1—2).

Persons who labour under the dissability of testifying to any legal matter or to any fact in a lawsuit, are women infants, the old, the invalid and the artful, the mad, the lunatics, the drunkards, the hurt or the injured party (in a particular case), the professional actors, the iniquitous, the swindlers, persons of impaired understanding and defective sense organs, a friend or a relation or an enemy of the parties contesting, a professional thief as well as those who take food at the hands of polluted or degraded persons, whereas all people should be deemed as capable of testifying to facts connected with a case of theft, violence or rashness. An honest and virtuous man may be cited as a witness by both the parties in a suit. A witness refusing to answer questions in a case brought on loans or mortgages in which interest at the rate of ten per cent. is allowed by law, should be liable to pay into the king's court, within forty-six days of his ascending the witness box, the full amount of consideration money and interest accrued thereon. The rogue who would wilfully and obstinately refuse to depose to facts which he is fully aware of, should be liable to same punishment as an adjudged perjurer (3—7)

The witnesses adduced by the Plaintiff should be heard and questioned in the presence of the Defendant in a suit. A man by wilfully perjuring or by knowingly making an untrue statement therein, commits the same sin for which a deadly sinner (Mahapatakin), a murderer of a wife or children, or a man charged with incendiaryism are usually punished, both under the moral or the positive laws of a country. The merit of a good and pious act, done by such a man even before a hundred previous existences, is sure to prove as of no avail (8—10).

In the conflict of evidences among several common witnesses, the judgment should be given on the basis of facts corroborated by several virtuous and respectable testifiers, whereas the deposition of one, better in honour and piety, shall have the greater credence in the event of a variance between two respectable witnesses. The court shall award a verdict in the favour of the party, the testimonies of whose witnesses shall conclusively establish the truth of his claim or right, whereas the party whose witnesses shall differ in their statements, or make discrepancies in their testimonies regarding the material points at issue, shall be returned as defeated or unsuccessful. But an apparent or a manifest lie corroborated by several vulgar witnesses, shall not be allowed to determine the judgment in a law suit, and in the event of such statement being contradicted in material points by virtuous and respectable witnesses, the former set should be adjudged as perjurors, and should be severally punished as such. A tutored witness, equivocating in his deposition, should be fined double the value which that particular suit would be laid at, while a Brahmana witness in the same predicament should be excommunicated from the country. A witness wilfully absconding or keeping out of the way to avoid the service of the (king's) summons should be fined eight times as much, whereas a Brahmana accused of a similar offence, should be dealt with as

above described (exiled from the country). But a false statement or perjury wilfully committed, is pardonable only in the case where a Brahmana is in danger of being capitally punished (11—15).

Similarly a witness to a Deed of Mortgage or to a Bond witnessing the agreement of a person or several persons (thereunder bound) to repay a certain sum of money, lent and advanced to him or them, should subscribe their names thereto either voluntarily, or in consideration of fees, and in the presence of one another and that of the mortgagee or the creditor, in the way as follows:—The year, the date, and the name of the place of transaction should be first recorded, as well as the time of actual pledging or borrowing. Then the prevalent name as well as the spiritual denomination, if any, of the debtor or the mortgagor should be written in the Deed, together with those of his father and the Gotra he belongs to. Then after reciting the purposes for which the money is wanted, and the terms on which the same would be repaid and realised, the debtor or the mortgagor should subscribe in his own hand his name thereto, as “I so and so, son of so and so, fully agree to the terms and statements written above, the date and the year above referred to.” Then the witnesses shall respectively put their signatures to the Daed as “I so and so, son of so and so, have put my name and seal hereto as a witness.” Similarly an unlettered debtor, shall cause the writer of the Deed to subscribe his name and write his assent thereto, and a witness, who does not know how to read and write, should cause another witness to the Deed to sign his name for him in the presence of other witnesses thereto. Then the writer of the Deed shall put his signature thereto as follows:—“I so and so, son of so and so, requested by both the parties hereto have engrossed this Deed,” and then he shall write his address, designation and other essentials which form the writer’s Jurat (16—21).

A Deed written up in the hand-writing of a mortgagor, is good and valid in law, even without being attested by any witnesses, except where compulsion and undue influence would be presumed or set up as a plea. Even the son's son of a debtor should be held liable for the repayment of a debt incurred by his grand-father under a Bond. A Mortgage remains in force until the pledge is not redeemed. A new Deed should be drawn up in substituting an old, torn, or an obliterated one, or in the event of the original having been illegibly written or stolen or destroyed, or taken away in a distant country. Lines explaining the meanings of ambiguous terms or phrases occurring in the body of a Deed, as well as receipts, totals, instalments etc., and all subsequent acts, should be endorsed on the back of a Deed. The debtor shall see that all his payments are endorsed on the back of a Bond under the hand and seal of his creditor, and the creditor shall endorse receipts of payments thereon. A Bond discharged and paid up, should be destroyed and a fresh Deed of Release should be executed by the mortgagee or the creditor, duly attested by witnesses, in the event of the original one having been so drawn up in the presence of witnesses (22—27).

The divine tests are named differently as an accused, is asked to pass through the ordeals of scale, fire, water, and poison etc., for establishing his innocence. Trials by such ordeals should be instituted only in cases of high treason, or most culpable offences, while oaths and swearings should be deemed as sufficient to establish one's innocence in petty charges. Ordeals by means of the purifying elements of Nature, should be instituted in cases where the charges would be the violations of the king's rights. Ordeals by scale, plough-share or poison should not be allowed in cases where the value of the subject-matter of the suit would fall below a thousand coins. The officer presiding at an ordeal should give a verdict and a certificate of inno-

cence in the event of one's successfully passing through it, whereas the accused found wanting in the test, should be liable to punishment (28—31).

The accused should fast and bathe at sunrise with all his clothes on on the day of the test, and pass through his ordeal in the presence of the king and the Brahmanas. An old, infant, blind, lame, invalid, or a female accused, should be tested with the ordeal by scale, while the innocence of a Shudra, should be ascertained by means of the ordeal by fire, water, or the seven Yava (barley) weights of poison. Then the persons efficient in measuring by scale, should put the weight on its graduated arm so as to equibalance the weight of the accused placed on the receiving pan of the balance. The accused should begin his ordeal by praying as follows :—

"The Sun, the Moon, the Wind, the Fire, the Earth, the Heaven, the Heart, (conscience) the god of Death, the Day, the Night, the Morn, the Eve, and the god of Virtue, witness the good or the evil acts of a man. O thou Scale, made of yore by the gods, and the abode of all truth, dost thou speak the truth, O thou blissful damsel of heaven and remove the doubt which men have entertained as to my honesty and innocence. Lower me down, if I am truly guilty of the offence charged against my name, otherwise lift me up, O mother." (32—37).

In the ordeal by fire, the palms of the accused, should be first examined as to whether it had not been plastered over with clay. Then seeds of Vrihi grass should be strewn over them and the seven leaves of an Ashvatha tree stiched together with a string, should be spread over them. Then the accused should address the Fire-god as follows :—

"Thy seat is in the inside of all creatures, O Fire, and thou art the witness of acts of merit and demerit. I have held thee in my palms, speak truth, O god, as a witness of

my innocence." Then a red hot iron ball, weighing fifty Palas should be placed on his palms, covered as above and the accused or the person suspected, should be asked to slowly walk over seven Mandalas or rings, each ring being laid down sixteen fingers apart. The accused should then throw off the fire from his hands, expose them to the inspection of the officer presiding and would pass off scotfree in the event of his coming out of the ordeal unscathed. The test should be repeated where the ball would drop down before reaching the goal, or any doubt as to fairplay would arise (38—42).

At the outset of an ordeal by water, the god Varuna, should be addressed as follows :—

"O thou holy Varuna, O thou holiest of the holies, purify me and protect me by truly testifying to my innocence." The accused should stand waist deep in water, and then sit down on his hips. His innocence would be established, if an archer simultaneously discharging an arrow over his head, would find him fully dived down into the water (43—45).

In an ordeal by poison, the accused should first address the poison to be imbibed as "O thou poison, the son of the god Brahman, and who hast thy abode in truth and virtue, dost thou deliver me from this accusation and be thou to me as nectar." Thus having addressed the poison (born of a hill), he should imbibe the same in the presence of the assembled Brahmanas. His innocence should be established, if he could assimilate the poison safely without retching or vomiting (46—47).

In the alternative a suspected person should drink three handfuls of the water used in bathing the images of some dreadful gods. He should be deemed innocent, if nothing harmful (either physical or social) befalls him within fourteen days of such drinking (46—48).

In other smaller offences, a suspected person should be made to state the truth on oath, or to swear his innocence by touching a riding animal, a cow, a weapon, seeds, gold, consecrated temples and tanks, the image of a god or the feet of his spiritual preceptor (49—50).

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CHAPTER CCLVI.

SAID THE GOD OF FIRE :—A father wishing a partition of his properties, should divide them either equally among his sons, or settle upon his eldest-born a greater portion thereof. The mothers (father's wives) not having received anything from their husband or father-in-law by way of their Stridhana, should have a share in the division, in the event of equal allotments having been made to each of the sons. A little should be given to the man claiming under a woman having a share, and the division should be made afterwards. Unequal allotments made by a father should be deemed as binding. The sons should divide among themselves the liabilities of their own father, and the daughters should take upon themselves the debts incurred by their mother in her life-time, in the event of their having had no issues. The co-parceners of a person should not have any claim to the property acquired by him with his own independent exertion, without anyway destroying (selling) his ancestral estate, as well as to those given to him by his friends out of love, or on the occasion of his marriage as dowry. The co-parceners of an estate should be entitled to accretions or to properties newly acquired by one of them with the profits of the property held in common by them.

The sons of different fathers, forming the members of a joint and undivided family, should take according to the shares of their respective fathers under whom they claim. Both a father and a son are entitled, in equal shares, to an estate acquired by one's grand-father, or to a property assigned by him to a definite and particular object (Nivandha). A son born unto a man by a wife of his own caste (Savarnā), even after the division of his ancestral estate, should take a share, and a share should be allotted to him in the partition of the estate, if his advent in the world is reasonably anticipated on the occasion, and even after the adjustment of accounts. The co-parceners of one's ancestral estate, should not be entitled to any property acquired by his own skill and knowledge or ingenuity, nor to a lost property recovered by him, even if it be ancestral.

The property given to a man by his parents is his own, while his mother should be entitled to an equal share with the sons, in the event of the partition having been made by his grand-father (1—10).

The married brothers are bound to provide for the marriage-expenses of an unmarried daughter of their deceased father, and to give her a fourth part of a share. The sons of Brahmana father should be entitled to four, three, two and a single share respectively, according to the castes of their respective mothers, or in other words, a son by a Brahmana mother would take four, a son by a Kshatriya mother would take three, a son by a Vaishya mother would take two, while a son by a Shudra mother would take a single share only. Articles found to have been wrongfully taken possession of by another, should be again taken to the hotch-pot and equally distributed among the co-parceners, as such is the practice (11—12).

A son begotten by a sonless man in another man's wife under a Niyoga (authority to beget offsprings), should inherit the properties of both his natural father and the husband

of his mother, as such a son can offer cakes of obsequies to both of them. A son begotten by a man in his own married and lawful wife, is known as an Ourasa, while a Putrikā Suta (a daughter's son who by agreement becomes a son of her father) should be deemed as ranking equally with a son of the former class. A son begotten in the wife of a man by one belonging to his own Gotra, or by any body else, is known as a Kshetraja son, while a son clandestinely begotten in the paternal house of a woman is called a Guda-Utpanna (born in secret). A son born in the womb of a maiden girl is called a Kānina, and naturally belongs to the father of the girl (maternal grandfather). A son born of a woman in her girlhood is called a Kānina. A son born of a married woman by another, whether she had menstruated or not, is known as a Pouṇarbhava. A son given in adoption by his natural parents, is called a Daṭṭaka, while a son given his parents for value, is known as a Krita son. A child filiated by a person is called a Kritrima (artificial) son. A child voluntarily offering himself as a son to another, is called a Dattatman, while a son born in the womb at the time of his mother's marriage is called a Sahad'ōja. A son deserted by one and filiated by another, becomes an Apaviddha son to the latter. The sons enumerated above are all competent to offer cakes of obsequies and libations of water to their fathers, whether natural or adapted, and to inherit the properties respectively left by them (13—19).

The rule, laid down above, shall apply to sons born of mothers, belonging to the same castes as their husbands. A son begot by a Shudra out of lust in a female slave, should be entitled to a share in the property left by his deceased father. On the decease of his father, his brothers should allot a half share to him; while such a person in the absence of any brother or sister's son, should take the entirety of the property left by his deceased progenitor.

The wife, daughters, parents, brothers, their sons, persons belonging to the same Gotra, Vandhus, disciples (in the case of a Brahmacārin), should be successively deemed as heirs to such a sonless man and the each of these succeeding relations should inherit his property in the absence of one immediately preceding him in the order of enumeration. This rule shall hold good in the case of the sonless of all castes (20—23).

The preceptor, the good disciple, a person belonging to the same religious fraternity, or persons jointly visiting the same shrine or resorting to the same place of pilgrimage, should be successively deemed as heirs to a Yati, Vānaprastha, or a Brahmacārin. The co-parcener of a co-parcener or the uterine brother of an uterine brother, should be deemed as an heir to such a co-parcener or an uterine brother, born but subsequently deceased. A brother living in commensality with a brother not born of the same womb, should inherit the property of the latter on his demise, while an uterine brother, even living separate, should inherit the property of a brother born in the same womb, as his step-brothers or brothers by different mothers, are held as disabled to have any share therein (24—26).

A degraded son, as well as one born lame, blind, insane, idiotic, as well as the one suffering from an incurable disease, should be entitled to maintenance out of the ancestral estate, but not to any share therein. The sons of such disabled sons should be deemed as competent heirs to the ancestral property, if not otherwise labouring under any of the disqualifications enumerated above. The daughters of such disqualified sons should be entitled to maintenance until marriage. The wives of such disqualified sons should be maintained if not anyway misbehaving themselves, or not leaving the path of virtue, or going contrary to the wishes of their guardians by marriage, whereas they should

be banished and cut off without any provision in the case of actual adultery or infidelity (27—29).

The estates given to a woman by her father, mother, husband, or brother, as well as those presented to her near the nuptial fire, or those which fall under the denomination of Adhibedanikas, are the four classes of Stridhana (lit., woman's property) recognised by law. The Vandhus of a woman dying without any issue, should inherit the estate (Stridhana) presented to her by her friends and relations, as well as those which are known as the Anvādheyakam. The husbands of all castes, should inherit the Stridhana left by their respective wives dying without any issue, while their daughters should be deemed as the legal heirs to such properties in the event of their having any female child; otherwise the property would revert to the father of the deceased. A man by taking back a property, or an estate formally assigned and made over to his daughter, should be liable to punishment, whereas he is bound to defray the expenses incidental to her marriage and maintenance. The interest of such a daughter vests in her father on her demise, charged with expenses incurred under both the abovesaid heads. A husband is not bound to repay or restore to his wife an estate or a property forming her Stridhana, which he has appropriated in the time of famine, or sold for his medical treatment, or for the purposes of religious acts, or in the event of its being stolen by theives. A husband marrying a second wife (Adhivinna) in the life-time of the first, and without having assigned any separate property to her as her Stridhana, should settle on her a Stridhana, equal in value to what had been settled on his first wife, or a half thereof in the event of the first wife having not been similarly provided for. In a partition of one's ancestral property, made under a Deed of Partition, duly attested by one's cognates, Vandhus and relations, the ancestral house, the fields and the articles of dowry (Joutakas) should

be fairly portioned and distributed among the several co-parceners entitled to them by law and right (30—36).

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CHAPTER CCLVII.

SAID THE GOD OF FIRE:—A dispute regarding the boundaries of two contiguous fields, should be settled by referring to, and according to, the decision of the foresters the cowherds and the elders of a village, as well as the ploughmen tilling the ground about that border land. The boundaries should be laid down and demarcated by means of coal, husks, trees, ant-hills, culverts, stones, mounds, conical pillars, or by burying bones and skeletons under it. Eight or ten old men, either living in the same or different villages, should be elected arbitrators in a suit of boundary-dispute, and the surveyors, clad in red clothes and wearing garlands of red flowers, should be engaged to lay down the boundary line according to their instructions. Officers wrongly adjudicating, or doing any wilful injustice in such a dispute, should be severally punished with a fine, either of the Madhyama or the Sahasha class. The king should himself demarcate the boundaries of fields in the absence of men, who might be acquainted with the land marks of old. The same rule shall hold good in the case of fruit-gardens, temples, villages wells, reservoirs of water, garden-land dwelling-houses, and channels of rain-water (1—5).

Persons outstripping the boundary or wrongfully encroaching on another man's field, or obliterating the boundary marks, should be respectively liable to a fine of the first, second, or the third class. A slight encroachment

on another man's field for the purposes of a public bridge, or for a well yielding a copious quantity of water and occupying a considerably smaller area, should give rise to no cause of action. The owner of a plot of ground, should be entitled to the use of a bridge built on his land without his knowledge, whereas the king should be entitled to such an user in the absence of any rightful owner thereof. The man who fails to cultivate a plot of ground, or to cause it to be tilled by others, should be dispossessed thereof, and his field of virgin soil, should be handed over to another for cultivation (6—9).

The owner of a she-buffalo trespassing on another man's field, should be fined eight Mashas, that of a cow four Mashas, that of a she-goat two Mashas, while they should be liable to pay double the amount in cases where they would sit by and see the animals grazing in their presence. The owner of an ass or a camel should be fined the same amount as prescribed in the case of a she-buffalo, let loose on another man's pasture-ground. The owner of the field should have the right to be reimbursed of as much grain as had been destroyed by the straying cattle, and both the keeper and the master of the animal, should be liable to fines laid down above (10—12).

But the owner of an animal trespassing or grazing on a field lying along the roadside, or on the outskirts of a village, should not be punished as above. A man by wilfully and wantonly creating mischief on another man's field, or pasturage, should be dealt with as an ordinary thief. The keeper of a herd, abounding in pregnant or newly delivered cows, or in animals let loose on the occasions of religious sacrifices, or accidentally hurt or injured, should not be liable to punishment by letting them enter or tread on another man's pasturage (13—14).

At evening, a cowherd or a keeper of a flock should return the animals to their respective owners, consigned to

his care in the morning. A paid keeper is bound to restore to its master the price of an animal lost or killed in his keeping.

A cow-herd or a keeper of a herd of cattle, should be liable to punishment, in the event of an animal being killed in the flock through his negligence or want of care. Under the circumstance, he should be compelled to restore a similar animal to the owner, and also to pay a fine of thirteen Panas to the king. The pasturage should be situated at a part of a village which its residents would consider most convenient to set apart, or a common, comprised within the area of a village, should be made use of for the purpose. A Bramhana is entitled to collect grass, fuels, or flowers from any plot of ground and belonging to any man whomsover, as his own birth-right. The other field which usually appertains to a village, should be made to include an area of one hundred Dhanus, while those appertaining to a hamlet or a town, should measure two hundred, and four hundred Dhanus respectively (15—18).

A man should recover possession of an estate or a property belonging to him and sold by another, in the event of any flaw being detected in the purchaser; whereas a purchaser buying any estate from a party incompetent to sell the same, and for manifestly inadequate consideration, and without any definite description of boundaries, should be dealt with as a common thief. A man having found out a lost and stolen article belonging to him, should cause the stealer to be apprehended, whereas he should himself hand over the culprit to the proper authorities in the event of his coming across the miscreant in a distant country and at the expiry of a considerable time after the loss. The purchaser of a stolen article should be let off on his having named and exhibited the person from whom he had purchased the same, and the good or the article should be in the custody of the king till the final hearing of the case.

Such a purchaser should be entitled to a refund of the purchase money realised from the seller in the transaction. Reasonable allowance should be made for wear and tear in the course of natural use and enjoyment of an object; and a five-fold fine should be paid to the king in a case where the damage would exceed that limit. A man, by recovering or taking back a lost or a stolen article from another, without giving an intimation to that effect to the king, should be liable to a fine of ninety-six Panas. Any lost or stolen article recovered either by a local governor (Sthāna Pālaka) or a Customs Collector of the king, should be kept in the custody of the latter for a year, after which it should be made over to its rightful owner (19—24).

Four Panas should be deemed as the proper price of a mule, five as that of a slave, two as that of a buffalo, a cow or of a camel, and a quarter thereof as that of a goat. A man is at liberty to make a gift of all his possessions except his sons and wife, if that does not create any hardship on his dependents and relations, and if not objected to by any of them. A man without any issue is at liberty to make a gift of his whole fortune, or whatever else he has promised to give. The acceptance of a gift should be made public, especially the gift of an immoveable property. A man is morally bound to ratify his promise as regards a gift, and should not take back a thing once given away. A man, assigning his wife to another for the purpose of begetting a son in her, should wait for ten, or five weeks, or for a month, or eighteen days at the least, for her return. Alloy in a bar of pure gold tested in fire, is allowed at the rate of two Palas for each hundred Pala weights, while in the case of silver, lead, copper, and iron, or of goods made of wool or cotton the same should be allowed at the rates of two, eight, fifteen and ten Palas for each hundred Pala weight respectively. Increase in goods made of middling or extremely thin texture, is allowed at the rate of five Palas.

per hundred. In an embroidered (Kārmika) drapery or cloth of wool, a thirtieth part of the original weight should be allowed for wastage, whereas no such allowance for natural wear and tear, should be made in the case of a garment made of silk (Kousheya) or the bark of a tree. The experts should determine the allowance to be made for wastage through use in each particular case, with due regard to the season, the climate of the place, and the strength of the texture or the composing material of the article which forms the subject-matter of the dispute (25—32).

A faithful and devoted slave, who has saved the life of his master, should have his liberty, if forcibly carried away by robbers and again sold to him, even after his discharge without a formal ransom. It shall be lawful for the members of the four social orders of Brahmana, Kshatriya, Vaishya, and Shudra, to enter into the service of men belonging to their superior castes, inversely as specified in the above-said order of enumeration and not otherwise. An artisan, even having finished the work for which his services had been engaged, should remain with his master or employer for the residue of the time originally agreed upon, and do his biddings in lieu of fooding supplied to him by his employer. In his own capital, a king should give free quarters to the Brahmanas well-versed in the Vedas, settle upon them decent annuities, and then ask them to attend to their proper sphere of duties. The king should even protect a Brahmana who would prefer to enter the king's service without neglecting the duties peculiar to his own social order, as well as the one whose services the king would like to retain (33—37).

The man who would rob a public property, as well as the one who would dishonour and violate the decision of the public assembly of his country, should suffer an exile, and all his goods and chattels should be confiscated. All ques-

tions of public utility should be submitted to the decision of the public assembly (Samuha-Hitavādi), and their decision shall carry the weight of law. Any one acting in direct contravention of such a decision shall be liable to a fine. A man deputed on a public errand by a public assembly and gaining anything in connection therewith, should deposit the same in the public purse. In the alternative he should be liable to refund to the public exchequer eleven times of its value, if not voluntarily depositing the same. The Executive Committee of such an assembly should consist of men, pure in conduct and well-versed in the Vedas, and who would be above all greed and corruption; and the assembly should carry out their orders without the least questioning. The same rule shall hold good in the case of trade guilds, as well as in the guilds of artisans, or in the councils of men professing a religion, other than the established one of the country. The king should maintain the separateness of these trade guilds, and encourage the public assembly of his realm (38—47).

A servant refusing service after having accepted his pay, should be liable to a fine, double the value of his stipulated wages, whereas on the contrary he should be punished with a fine equal in value to the pay agreed upon. It shall be lawful for servants to retain the livery given to them during their service. Those who derive any benefit from trade, animal or from grain, without taking a formal license from the king, or without informing the authorities the extent of profit made by him therefrom, should be liable to a fine, equal in value to the tenth part of the income derived from them. It is at the discretion of an employer to pay an employee, who would do otherwise than what he would have him do, or who would work beyond the time and go beyond the country for which his services had been contracted for. The master or an employer is morally bound to pay more where more services had been taken from the

employee. A servant or an employee is legally entitled to wages for the actual period of his service in the case where both the parties would find the situation as simply untenable, whereas the rules laid down in the scriptures on the subject, should be strictly adhered to where the reverse would be the case (43—46).

A carrier is bound to exhibit to the owner a jar or a packet, destroyed in the course of the transit, through a disturbance of government or through any other physical causes. A public carrier, destroying a jar or a packet in transit, should be liable to refund to its owner double the carrying charges in the case where gross negligence or want of due and sufficient care would be proved against him. A carrier dropping down his charge at the quarter, seventh, or half the distance from its destination, should not be entitled to any carrying charges at all.

In duels or in gambling, the king shall receive five per cent., of the fine imposed, while the king's due is ten per cent., on all fines realised from cheats and swindlers. Witnesses wilfully perjuring themselves in courts of justice, or gamblers winning any stake by foul play, should be banished from the country, branded with the insignia of the king (47—53).

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CHAPTER CCLVIII.

SAID THE GOD OF FIRE :—A man by singing lampoons, abusing invalids or men of defective sense-organs, should be liable to a fine of thirteen Panas, even where those strictures would be true and based on actual facts. Similarly a man abusing the mother or sister of another, should

be punished with a fine not exceeding twenty-five Panas. A man defiling a woman belonging to his superior caste, should be liable to a double fine, while a man going unto a woman belonging to a caste inferior to that of his, should be fined half of the amount prescribed in the case of adultery. The fine should be doubled or tripled as members of the Shudra, Vaishya or the Kshatriya caste, would seduce girls belonging to social orders respectively superior to that of theirs (1—4).

The fine to be imposed in the case of threatening, where the complainant would be threatened with the loss of a leg, nose, an ear, or a hand, should be half of what should be imposed in a similar case where the complainant would be intimidated with the loss of an arm, neck, an eye, or a thigh. The above rule should be followed where there would be any chance of the fine being realised from the defendant, otherwise he should be let off with a fine of fifteen Panas. The party who would be in a position to pay such a penalty should enter into a recognisance for the safety of the complainant's person. The man who would falsely accuse another of the commission of a crime for which social ostracism is the punishment, should be liable to pay a fine of the Madhyama class, while the punishment should be a fine of the Prathama class where the charges would be the perpetration of crimes falling under the class of Upapatakas, or for the offences of villifying a Brahmana or a king. For making blasphemies, the punishment is a fine of the Uttama (first) class, whereas the punishments for abusing one's relations, or for speaking ill of one's country or native village, are fines of the Madhyama (middling) and the Prathama (third) class respectively (5—8).

In a case of murder the judge should administer justice with due consideration as to the marks left on the spot, to the points of egress or ingress, and by means of reasoning and argument, where no witnesses would be forthcoming

to help him with their testimonies, so that no false marks might be made to put the authorities on the wrong scent. A man by touching ashes, slime or dust, should be liable to a fine of ten Panas; whereas the punishment for touching the dirt rubbed out of one's palms or unclean things in general, is a fine of twenty Panas only. A man by defiling the bed of a person belonging to his own caste, should be liable to a single fine, while the penalties for seducing a wife of one's superior or inferior caste, are fines, double or only a moiety in value of the latter. Such offences committed by a man under the influence of liquor, or in an insane state, shall not constitute any crime. The organ by which a man other than a Brahmana, would oppress or give pain to a Brahmana, should cause to be amputated without the least remorse. Such a man by uplifting a Brahmana from the ground, shall be liable to a fine of the Prathama class, while the punishment for simply touching the holy person of a twice-born one, is a fine, half in value of the latter. The punishment for pulling at one's clothes or feet, or for plucking out the hairs of a person, is ten Panas only, while a person by forcibly dragging, or by turning a piece of cloth round the person of another, shall be liable to a fine of a hundred Panas. A man by assaulting another with a club or with a log of wood, should be liable to a fine of thirty-two Panas in the case where no blood would come out, whereas the fine should be doubled in the instance where the reverse would happen. The punishment for the offence of breaking one's hands, feet, nose, or teeth, as well as for those of grievous hurt, or for bruising one's wound, or for cutting away the organs of one's smell or hearing, is a fine of the Madhyama class. Similarly a man convicted of the offences of breaking one's neck, arms, or thighs, or of plucking out the eyes of another or of impairing the organs of one's locomotion, digestion or speech, should be punished with a fine of the Madhyama class (9-17).

Each of the several persons jointly assaulting a man, should be liable to a fine double in value of what had been laid before. Articles stolen or forcibly taken away in the course of a quarrel or affray, should be caused to be returned to their rightful owners, while such stealers or takers should be liable to a double fine. The aggrieved or the assaulter in such a case, should bear all the costs incidental to the recovery of the wounded or the assaulted complainant in addition to the fine imposed on him in that particular case. A ferry man taking, or asking for a road or land-toll, shall be liable to a fine of ten Panas. A Brahmana attending a dinner party at the house of a Brahmana neighbour without being invited thereto, shall be punished with a fine equal in value to what had been said in the preceding line. For the offences of striking, or cutting the person of a man as well as for that of house breaking, the punishment is a fine of fifteen or twenty Panas respectively, or thrice as much. A man, by throwing an injurious or a fatal substance into the house of another, should be liable to a fine of sixteen Panas and upward, while the abettor should be punished with a fine of the Madhyama class. A man by roughly handling a lower animal, or cutting one of the small appendages of its body, should be liable to a punishment of two Panas, whereas a similar fine should be imposed on the offender convicted with the charge of drawing blood on the body of such a creature. A man, by cutting away the genitals of a lower animal, should be punished with a fine of the Madhyama class in the case where the animal would die of such a wound, while a double fine should be the penalty for a similar offence done in connection with any of the higher animals. A fine of forty Panas is the punishment for lopping off the trunk, branches or the top of a growing tree, especially if it be such as to any way contribute to the maintenance of one's family (18—25).

The man who does any rash or violent deed, should be

punished with a double fine, whereas the man who induces another with money, to commit such a dreadful atrocity would be liable to a fine double in value of the latter. Similarly a man who attacks an elder or a superior, or does any forbidden act, or lays hand on the person of a brother or a wife, or withdraws a promise, or breaks a custom house situated at a sea-shore, or tries to estrange the feelings of the subject and the feudatory chiefs of his sovereign, should be punished with a fine of fifty Panas. Likewise the man who visits a widow of easy virtues, or assaults a man who cries for quarter, or assaults without any reason at all, as well as a Chandala touching the holy person of Brahmana, or a Shudra participating in a meal prepared on the occasion of the ancestral or the divine Shraddha ceremony of a religious mendicant, or the man who takes an improper oath, or who though naturally incompetent to do any particular act, does that inspite of all prohibitions, or the man who deprives a tree of its fruit-bearing capacity, or castrates any of the lower animals, or robs any thing belonging to the public, or destroys the foetus begot by him in the womb of a female slave, or deserts a father, a son, a sister, a brother, a wife, a preceptor, or a disciple not any way degraded in society, should be liable to a fine of a hundred Panas, whereas any of the relations not enumerated above, not helping or maintaining the others in times of difficulty, should suffer the same penalty (26—32).

A washerman, wearing the clothes given to him for washing, should be punished with a fine of three Panas, whereas the penalty should be extended to ten Panas in the case where he would solicit others to purchase or take them on hire. A man having any dealings with a manufacturer of false weights or with a counterfeiter of king's coins (Nānaka), should be punished with a fine of the greatest prescribed value (Uttama). The assay-master or the tester of king's

coins, should be liable to a fine of the third class, by passing off a spurious coin as a genuine one, and vice versa. A man, by falsely giving himself out as a physician of birds and animals, should be liable to a fine of the third class, whereas the penalties would be fines of the intermediate and the first class respectively in cases, where the patients would be human beings, or the officers of the state. The officer, who keeps in custody a man who should not be at all incarcerated, or lets off a man who should be kept in custody, or the man who suffers a criminal who has not been formally tried, to escape, should be punished with a fine of the greatest value. A man, by stealing an eighth part of the real weight of an article by means of a false scale, or fraudulent measurement, should be liable to a fine of thirty-two Panas, no matter, whether by such stealing, the real weight has been increased or diminished by that much fraction. A man by adulterating salt, treacle, or articles of perfume, or by mixing inferior stuff with paddy or medicinal drugs, should be liable to a fine of sixteen Panas (33—39).

Artisans making any strike, or seriously interfering with the business of their employer, to have their wages increased or the time of work shortened, should be severally liable to a fine of thousand Panas. A trader is bound to sell an article at the price to be fixed for it by the king from day to day, whereas his profit should consist in purchasing the same at a lower or wholesale price. A trader should charge his profit at the rate of five per cent., on all goods of indigenous manufacture, while his dues on foreign goods should be allowed at the rate of ten per cent. A trader should add to the price of the goods to be vended, the cost incurred under all other heads in connection therewith, and then settle its price with the purchaser or the seller, and ask him the profit he would allow on such a gross outlay. A trader by not delivering goods to a purchaser bought by him for

value, should be liable with his progeny, to refund the same even with the profits allowed on foreign goods, if made in that particular case. A purchaser buying any goods and not taking delivery of the same, shall be liable to make good to the trader, the difference of price, if any, brought through his being obliged to sell it for a second time, and at an under rate. Goods destroyed or any way damaged through a disturbance of government, or through any physical phenomena, as well as a loss sustained through not delivering the goods when asked for, should be laid against the account of the seller or the consignee. A trader shall be made to refund to the purchaser, the double of the price, charged for damaged or apparently damaged articles sold by his agent or employee.

A trader having purchased his stock without a knowledge of its actual increase or decrease, should not be entitled to reopen the negotiation, as otherwise he should be liable to a fine equal in value of a sixth part of the whole stock in trade purchased or indented for. A company or a corporate body of traders, carrying on business in co-partnership, should be entitled to profits or bear the loss, rateably to their respective shares in the capital, or as would be agreed upon at the time of starting the concern. A partner or an agent should make good the loss sustained through his folly, oversight, negligence, or through extending the authority vested in him, or through his acting contrarily to directions received, whereas a man (co-partner) should be entitled to a tenth part of the value of the goods saved by him from loss or destruction (40—50).

The king shall be entitled to a twentieth part of the value of abandoned goods as his due, whereas goods sold and lying unclaimed should be escheated to the royal treasury. Similarly a thing fit for royal use should go to the king by his right of sovereignty. A fraudulent salesman or a dishonest purchaser, trying to avoid the king's

dues by giving out false measures either at the toll office or at the customs house, should be liable to a fine equal in value to an eighth part of the entire price.

The Vandhus or the co-heirs of a person should inherit the properties on his death, or on his permanently settling in a foreign country, whereas such properties or goods should go to the king in the absence of any legal heir (51—53).

A priest should deny his duties to a wicked or an unpaying Yajamana, or appoint others to work in his place, while a ploughman should abandon a barren and unyielding soil, or otherwise engage labourers to till the ground for him in the event of his physical incapacity. Officers appointed for detection of crimes, and constables (Grāhakas) should apprehend a thief by his booty, foot-prints, his past misconduct and dirty clothes. Persons going by fictitious names or concealing the true names of their parents and the families (Gotras) they belong to, as well as persons addicted to gambling, wenching, or drinking without any ostensible means, should be suspected and dogged in an enquiry in connection with a theft. Persons turning pale or speaking in a dry low voice on such an occasion, should likewise be suspected (54—56).

Persons dealing in lost articles, or roaming about in disguise, or eagerly enquiring about the progress of a police-investigation, as well as those who are in the habit of spending largely without any ostensible means of income, should be also suspected and watched. A man failing to satisfactorily expiate himself of such a suspicion or accusation, shall be bound to restore the stolen articles, and shall be dealt with as a common thief. Articles stolen should be recovered from a person duly convicted as a thief and he shall be put to death in a way laid down by a tribunal of competent authority. A Brahmana convicted with the same offence, should be branded with the royal arms and banished from the country (57—59).

The owner or the headman of a village should be held responsible for acts of rapine and murder committed within its precincts, especially where the perpetrator of the crime would remain within his own jurisdiction, whereas the village or the place where he would go to, should be brought to account in the case where he would make good his escape. Similarly five or ten successive villages lying within a radius of two miles of the place of occurrence, should be held responsible in the theft of a horse or an elephant (60—61).

Miscreants charged with murder or such like deeds of atrocity, should be left to expire on the pointed end of a Shula, while the hands of an uplifter of a human body or of a breaker of joints, should be wrenched out with a pair of tongs. Or in the latter offence a hand and a leg of the culprit should be cut off.

A man by knowingly putting a thief to death by means of fire, water or incantations, should be liable to a fine of the Uttama class. A man by bringing about the miscarriage of a foetus by means of a weapon, should be liable to a fine of the Uttama class, whereas a man by accidentally killing a woman, should be liable to a fine of the Uttama or the Mandhyama class according to the superiority of her caste. A woman accused of administering poison in the cup of a man and bringing about his end thereby or otherwise, should be fastly tied to a block of stone and cast into the water. The hands, ears, nose and the lips of a woman administering poison to her preceptors or offsprings, or attempting to put them to death by fire, should be cut off. Such a woman should suffer disfigurement of her person, and should be banished from the country with a herd of cows. Persons charged with the offences of burning fields mansions, forests, villages or orchards, as well as those who would go unto a king's wife, should be burnt in a pan of boiling oil (60—67).

In a case of adultery, the male accused, should be proved to have lain side by side with the woman. Such an offender should be punished with a fine of the Uttama class in the event of the woman being of the same caste as his, whereas the penalty would be a fine of the Madhyama class in the case, where the woman would belong to a caste inferior to that of his, while a person found guilty of defiling a woman of his superior caste, should expiate his guilt by life. The woman should be deemed as an abettor in the case, and should suffer disfigurement of her person (cutting off of her nose, lips, etc.). A man by forcibly taking away the cover of the waist, breast, umbilicus, or of the braided hair of a woman, or by forcibly exposing them to public view, or by indecently twisting or pressing them, should be liable to a fine of a hundred Panas. A woman conversing with a person at a forbidden place, and on a forbidden topic, should be liable to a fine of a hundred Panas, while a man found guilty of such an offence, should be punished with a fine double in value of the latter. A man and a woman visiting each other even after having been warned not to do so, should be punished as laid down in the case of actual adultery (68—71).

A man guilty of committing unnatural offence with a beast, or with a cow, or of going unto a woman of any of the low castes, should be punished with a fine of the Madhyama class. Similarly by going unto a slave girl, or unto a maid-servant imprisoned for that end, though not otherwise standing in a forbidden degree of relationship, should be punished with a fine of fifty Panas. A man by forcibly visiting a female slave, should be liable to a fine of ten Panas. The same punishment should be inflicted on a man, forcibly going unto a woman who has adopted the life of a religious mendicant (72—73).

A copyist by adding to or omitting a line from a royal edict, as well as a seducer of other men's wives should be

punished with a fine of the Uttama class. A man by mixing forbidden articles of diet in the food prepared for a Brahmana, should be liable to a fine of the Uttama class, like the seller of artificial gold or a person vending meat of unclean animals. The owners of horned-cattle or fanged animals, should suffer disfigurement of persons, and should be also liable to pay a fine of the Uttama class, in the event of their letting loose such animals or cattle, though possessed of the wherewithal to keep them penned or kennelled. A man by quarreling on a public road, should be liable to a fine of the third class, whereas the fine should be doubled in the case where he would create any nuisance, or make any noise thereat. A man by calling an innocent person a thief, should be liable to a fine of fifty Panas. The tongue of a man speaking ill of his sovereign, or preaching sedition in his kingdom, or laying rough hands on the person of his preceptors, or dishonouring or mutilating a dead body, or divulging the Mantra given to him by his spiritual guide, should be cut away, and he should be banished from the country as well (74—79).

A man having ridden, or seated on a carriage or cushion devoted to the use of a king, should be liable to pay a fine of the Madhyama class. A man acting hostility to the interests of a king, or carrying out his wishes in a hostile way, should have his two eyes plucked out. A Shudra living like a Bramhana and performing religious rites exclusively belonging to the creed of the latter, should be liable to pay a fine of eighteen hundred Panas. The man who having been fairly defeated in a contest, would give himself out as unbeaten, should be defeated a second time, and let off with a double fine. A king having unknowingly punished an innocent person with a fine, should refund thirty times of its value to the Brahmans after having first dedicated it to the god Varuna. The seven virtues of a king abiding by law and administering even-handed justice, are piety,

wealth, fame, maintenance of social orders, protection, the loving regard of his people and a perpetual residence in heaven (80—83).

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CHAPTER CCLIX.

SAID THE GOD OF FIRE:—I shall now deal with the rites and ceremonies respectively described in the Rig, Saman, Yajush, and the Atharvan, Vedas, as narrated by Pushkara to Rama. These Mantras made use of in a Homa ceremony or in a rite of Japa, grant enjoyment in this world and salvation in the next (1).

PUSHKARA said:—I shall now describe the religious rites as described in each of the four Vedas. First hear me discourse on the rites laid down in the Rig Veda, a due performance whereof grants enjoyment of comforts in this world and salvation in the next. The Gāyatri Mantra repeated by a man under waters, accompanied by a practice of Prāṇāyāma, as well as a Homa ceremony performed with a repetition of the abovesaid Mantra, brings about a fulfilment of all the heartfelt desires of the repeater or the performer. Oh thou twice-born one, the Gāyatri Mantra repeated ten thousand times by a man who breaks his fast in the night, or bathes many times in the day, is said to destroy all his sins and impieties.

The Pranava Mantra is held identical with the supreme Bramha, and a repetition of such a Mantra is sure to ex-piate a man of all sins. A man living on a Havishya diet each day, and repeating the Mantra a hundred thousand times, is sure to attain salvation. A man standing in waist deep water and repeating the Pranava Mantra a hundred

times, should drink draughts of the consecrated water, whereby he would be purged off of all impieties. A Homa ceremony performed by repeating the Maha Vyahriti Mantras and by offering three libations of clarified butter to the three Vedas, and three such libations to the gods constituting the Indian Trinity, and three such to the Fire-god, is sure to destroy all sins committed by a man in his successive incarnations in the seven regions (Saptaloka).

A man should mentally recite either the Pranava or the great Vyahriti Mantras. Oh Rama, the Mantra known as the Aghamarshana (Expiator of sins) should be repeated by a man under waters (2—8).

The Sukta (verse) running as Agnimidhe Purahitam (I worship the Fire-god manifest in the shape of the priest) is sacred to the presiding deity of that element, and a man by reciting, all the year round, the abovesaid verse, while holding a pot of living fire on his head, and by performing the Homa ceremony by repeating the same Mantra, and by living on alms, is sure to blaze a light without fire. The seven Riks, known as the Great Rik Mantras are sacred to the god of Wind, and a man by reciting them mentally, becomes able to witness the realisation of all his heart-felt wishes. A man wishing to improve his memory, should repeat the three Rik Mantras running as Sadasanyam. The nine Riks beginning as Anyvas Yannibha, etc., are possessed of the virtue of arresting death.

A man by reciting in solitude the Rik Mantra running as Shuna Shepham etc., is sure to enjoy the pleasures of unbroken health, whereas a sick man is sure to get rid of his ailment by repeating the same. A man bent on witnessing the realisation of all his wished for objects, should recite the sixteen Rik Mantras running as Mitram Rajnam Purandaram etc. A man by mentally reciting the Mantra running as Hiranya Stupam, etc., is sure to acquire an ascendancy over his enemies. A man proceeding on a

journey, is sure to safely reach the place of his destination, by mentally reciting, on the road, the Mantra running as "Ya te Pantha, etc." A similar result is obtained by worshipping every day, the god Ishana with the sixteen Roudri (Rik verses). A man by preparing sacrificial porridge every day in honour of the god Rudra, is sure to enjoy unbroken peace for all the days of his life (8—16).

By offering libations of water every day, with the verse running as "Udityudantam, etc., " to the Sun-god, a man is sure to conquer all grief. Similarly by repeating, for seven consecutive nights, the half Rik running as "Dishantam etc., " a man is sure to create animosities between a pair of fondly attached friends. An invalid wishing to get rid of his ailment, should mentally recite the Mantra running as "Prasannyyosyottamam, etc." The other half of the Rik may be repeated by sitting in any posture (Asanam) whatsoever. The Rik running as "Udayatayu, etc., " should be repeated at noon, whereas the Mantra running as "Dishantam, etc., " should not be repeated in the evening (17—20).

A man by mentally reciting the Sukta running as "Na Vayas, etc., " is sure to acquire a supremacy over his enemies, while a repetition of the "Ekadasha Suparna," crowns all the efforts of its repeater with success. A man by mentally reciting the Rik running as "Adhyatmika, etc., " is sure to attain salvation. Similarly by repeating the Rik running as "A No Bhadrā, etc., " a man is sure to enjoy a long life. A man should hold the stems of sacrificial trees and look at the rising moon for nine consecutive nights by repeating the Sukta running as "Tvam Soma, etc., " whereby he would be the possessor of many a costly garment. A man seeking a long life, should constantly recite the Kouisa Sukta running as "Imam, etc." Similarly by worshipping the Sun-god at noon with the Mantra running as "Apo Nah Shushucha" (the water has purified us) etc., a man is sure to attain purification, the very moment he casts down the handful of

water used in rinsing his nostrils. A man, by reciting the Rik running as "Jatavedasa, etc.,," is sure to have a safe journey on the road, as well as a peaceful and undisturbed hearth on his return. A repetition of the same Rik guards against the advent of all evils and dangers. The same Mantra, repeated on the break of dawn, neutralises the effects of all bad dreams dreamt in the previous night (21—26).

A repetition of the Rikrunning as "Pramandina, etc.,," ensures the safe delivery of a woman undergoing the travails of child-birth. A man by performing the rite of ceremonial bath with the Mantra running as "Upannidram, etc.,," and by casting libations of clarified butter into the consecrated fire with the seven Vaishvadeva Mantras, becomes absolved of all sins and impieties. A man, by reciting the Rik running as "Imam, etc.,," is enabled to witness the realisation of all his wished for objects and for eternal time, whereas the man who fasts for two nights, and recites the Rik running as "Ma Nostaka, etc.,," attains the purification of his spirit. The man who performs a Homa ceremony, by casting the stems of an Oudumvara tree dipped in clarified butter, into the sacrificial fire, is sure to break the trammels of death, and to live up to a good old age, free from grief and disease. A man having tied up the tuft of hair on his crown by repeating the Rik, "Nostoka, etc.,," should worship the god Shambhu, with uplifted arms, whereby he would be invincible to attacks from all creatures. He should also worship the Sun-god at morning, noon, and evening, each day, in such a connection, by repeating the Rik running as "Chitram, etc." Similarly by repeating morn and noon each day, the Rik running as "Atha Svapna, etc.,," with the stems of sacrificial trees in his palms, a man is sure to become the master of his wished for wealth (27—32).

A repeater of the Riks running as "Ubha Pumana, etc.,," or "Rathagni, etc.,," is sure to set at naught the effects

of bad dreams, and to get sumptuous repasts every day. A man, by reciting the Rik running as "Ubha Vasa, gets" every thing he sets his mind upon, whereas a repetition of the Rik running as "Ma Syagan, etc.," grants an immunity from (the attackss of) one's deadly enemies (Atatyain). By repeating the Mantra running as "Kathā Shubha, etc.," a man is sure to be supreme over his own kinsfolks, whereas a repetition of the "Imam Nrisona, etc.," Mantra is sure to lead him to success and prosperity. A man by daily worshipping his departed manes by repeating the Rik "Pitari, etc.," is sure to acquire wealth every day. A man about to proceed on a journey, should perform a Homa ceremony by casting libations of clarified butter with the Sukta running as "Agne Naya, etc." A man, by constantly repeating the "Sushloka" is sure to be blest with a progeny of heroes. A man by reciting the Sukta running as "Kankhato Na, etc.," enjoins an immunity from the effects of poison. A man by repeating the Sakta of "Jata, etc.," attains all his wished for objects. A repetition of the Sukta, running as "Ganānām, etc.," procures a lot of friends for a man. The Rik running as "Yo Me Rājannit," sets at naught the ill effects of a bad dream. A man, coming across an enemy on the road, should recite the Mantra running as "Kuvidanga Imam, etc." A man by repeating twenty-two times the "Adhyātmika Sukta" on the occasions of Parva ceremonies (rites performed on the occasion of a full or a new moon), becomes the happy possessor of all wished for objects (33—41).

A man, having practised self-control, should cast libations of clarified butter into the sacrificial fire and repeat the Sukta running as "Krinuvsya, etc.," whereby he would be able to kill his adversaries, even if they were demons and monsters. A man, by reciting every day the Rik Mantra running as "Upatisthat Svayam Vanhi Parita" (the fire rose up from all sides), etc., is sure to pass under the direct protection of the universal fire and all through the universe.

A man about to cultivate a field, should look in a pure spirit at the sun by repeating the Mantra running as "Hansa Shuchi Sat, etc.,," and offer five oblations of pot-boiled porridge (Sthālipaka) with the Mantra of "Khani Svaha." A farmer before cultivating his field, should offer oblations to the gods of the element, as "I offer oblation to Indra" (the god of thunder), "I offer oblation to Marut" (the god of wind), "I offer oblation to Parjanya" (the god of rain) and "I offer oblation to Bhaga," the sun-god (41—45).

The ploughman should then drive his plough made after the sanctioned pattern, and worship the abovesaid gods for a good harvest of paddy, with garlands of white flowers and perfumes and other articles of offering, after which the god Sunāshira (Indra) should be invoked and worshipped. The above ceremonies should be conducted on the occasions of transplanting or mowing down the rows of paddy plants, or on the occasion of unfastening the plough-share or removing the threshing plank, whereby a good harvest would be gleaned and gathered home, and agriculture would thrive (46—47).

A man by reciting the Sukta running as "Sumdrād, etc.," is sure to obtain many a blessing from the fire-god, whereas by propitiating him with the two Riks running as "Vishvānara, etc.,," a man is sure to get rid of all sorts of danger, and to acquire unbounded wealth, fame and eternal victory. Similarly by worshipping the fire-god with the "Agni-Stvam, etc., Mantra," a man is sure to become the possessor of a wished for fortune, whereas a man wishing to beget children should every day recite the three Varunas (48—50).

Each morning, a man should recite the three "Svasti Mantras," whereby all his household would have the blessings of the gods. A man by reciting the Mantra running as "Svasti Pantha," is sure to have a safe and pleasant journey. A man, bent on conquering his enemies, should recite the Sukta running as "Vanaspati, etc.,," whereby his enemies

would be laid up with ailments, whereas the same Mantra used on the occasion of confinement of a woman quick with child, would ensure a safe ushering in of the child into the world. A man wishing to bring down a good shower of rain, should recite the Sukta, running as "Achayad, etc." A man, observing a fast and reciting the abovesaid Sukta in dry clothes, is sure to be answered with a shower of rain in no time. A man, wishing an increase of his domestic animals, should recite the Rik, running as "Manasā, Kama etc.,," whereas, a man praying to be blest with the birth of a child, should bathe with clay consecrated with the Sukta running as "Kardamena, etc.,," a clean spirit in a clean body being the essential condition of such a prayer. A man aspiring to emoluments of sovereignty, should bathe by repeating the Sukta running as "Ashvapurva, etc." A Brahmana, on such an occasion, should bathe by standing on a piece of deer-skin, while a king, or a person belonging to the Vaishya caste, should respectively use a tiger or a goat-skin on the occasion. Ten thousand libations of clarified butter should be cast into the sacrificial fire to complete the ceremony in question (51—56).

A man, wishing to keep his herds of cattle perpetually full, should worship and follow his herd of cows,—the wet-nurse of the world,—in, and to, the pasturage, by repeating the Sukta running as "Agāra, etc." A king, by consecrating the royal trumpet with the three Suktas, running as "Upeti, etc.,," would acquire strength, prowess and an ascendancy over his enemies. A man having fallen amongst a gang of robbers, should mentally recite the Sukta running as "Rathognam, etc.,," with blades of grass in his palm. A man, by repeating the Rik Mantra running as "Ye Ke Cha Ushman etc.,," is sure to obtain a long life. A king should enchant the persons of his soldiers in the field by reciting the Jimuta Sukta, whereby he would gain an easy victory over his adversary (57—60).

A man by repeating the three Suktas, successively running as "Agneya, etc., " is sure to master an imperishable fortune. A man should enthrall the goblins and evil spirits by reciting, in the night, the Sukta running as "Ami Vāha, etc." In peril, in difficulty, in (confinement), in liberation, at inaccessible heights or at uncanny places in general, a man should mentally recite the preceding Sukta, whereby he would be safe and liberated. A man should observe a fast for three successive days, prepare sweetened sacrificial porridge and cast oblations composed thereof into the sacrificial fire in honour of the god Mahadeva, by repeating the " Tryamvaka Rik," whereby he would live up to his hundredth year, full of joy, plenty, and prosperity. A man should bathe by repeating the Rik, running as " Tāchchakshu, etc., " and worship the Sun-god with the Rik, running as " Udyantam Madhyagam, etc., " whereby he would be able to live up to a good old age. A repetition of the Sukta running as Indra "Soma, etc., " tends to destroy all the enemies of the repeater (61—65),

A man who has inadvertently broken a vow, or who has done so by keeping company with a class of men who have lost their caste through the non-performance of a certain set of purifying rites (Samskaras) and are known as the Vrātyas, should observe a fast and cast libations of clarified butter into the sacrificial fire, by repeating the Riks, running as "Tvam Agni Vratapa etc., " (O thou fire, thou art the protector of the Vratas). A man by reciting the Rik, running as "Aditya, etc., " as well as that of "Samrājam, etc., " is sure to return victorious from a contest, whereas a repetition of the four Riks, commencing with "Mahi, etc., " delivers the repeater from an imminent peril. Similarly a man, by repeating the same Rik, may become the possessor of all desirable objects.

A man, by repeating forty-two times the "Aindra Rik," becomes able to destroy all his enemies. The repeater of the Rik, running as "Vacham Mahi, etc., " is enabled to enjoy

the pleasures of sound and unbroken health, whereas a man going on a journey after having taken his meal, would be pure by reciting the Rik, running as "Shanno Bhava, etc." A man who touches the region of his heart with his hand, enjoys an immunity from all diseases, while a man wishing to teach a lesson to his enemies, should bathe by reciting the Rik, running as "Uttamedam, etc., " and by casting libations of clarified butter into the fire with the same Mantra (66—70).

A man by casting libations into the fire by reciting the Sukta, running as "Shanno Agna, etc., " gets plenty of boiled rice to eat every day, while by a Homa ceremony performed with the Sukta of "Kannya Vārarshi, etc., " a man becomes free of the evil influence of the quarter of his journey on a particular day. A man, by mentally repeating the Rik, running as "Yadatya Kavya, etc., " is sure to charm the whole universe, while, by reciting the Sukta, running as "Vacha Vidam, etc., " a man becomes favoured with correct pronunciation. A man by constantly repeating the Sukta, running as "Vach Vidam, etc., " sure to have his words fulfilled. The holiest of holies is the Rik, running as "Pavamana, etc." The thirty Riks, known as the "Vaikhānasas," are the most purifying ones. ;O thou foremost of the holy sages, the sixty-two Riks, commencing with that of "Parasva, etc., " are possessed of the same virtue. The Suktas, running as "Svā-dista, etc., " seventy-seven times repeated, tend to destroy all sins of the repeater and to purify his innerself and fill him with bliss (71—75).

A repetition of the ten successive Riks as well as the hundred and six Pavamanis should be deemed as possessed of the virtue of warding off death. A man standing in water and reciting the Rik, running as "Apo Hista, etc., " becomes absolved of all impieties. A man, crossing a desert or passing through a wilderness, should constantly recite the Rik, running as "Pratidevam, etc." Similarly in the last

moments of life, in sight of death and in the danger of physical extinction, a man should mentally recite the Rik, running as "Prabeyam, etc." By reciting the Rik, running as Ma "Pragama, etc.,," in the morning and with the rise of the god of day, a man is sure to win in gambling, or to find out a path, if he had lost his way on the road. A man touched in the head by a friend, who had bathed by repeating the Rik, running as "Yatteyam, etc.,," should be deemed as having run out the tenure of his life (76—80).

A man, having recited the Rik, beginning as "Sahasrakrit," for five consecutive days, should attain a long life, whereas the same result would be obtained by casting a thousand libations of clarified butter in the sacrificial fire with the Rik, running as "Idam Midhya, etc." A man wishing an increase of his wealth, or of domestic animals, should recite the Rik, beginning as "Vayas Suparna, etc.,," either at the crossing of four roads or at a pasturage, while by repeating the same Mantra, a man is sure to have a better turn in his fortune. A man, by living on a Havishva diet and reciting the same Mantra, is sure to get rid of an incurable disease and gets flesh and rotundity of features. A repetition of the Rik, running as "Ya Oushadhyam, etc.,," is the best bliss-giving rite known, while a man wanting a good shower of rain, should recite the Rik, beginning as "Vrihaspati, etc.,," On all occasions a recitation of the Rik, commencing as "Pratiratha, etc.,," should be deemed as the best way of bringing god's peace on an individual, while a man seeking an increase of progeny should recite the Rik, known as the "Sankashyapam" (81—85).

A man, by constantly repeating the Rik, running as "Aham Rudra, etc.,," (I am Rudra) is sure to acquire an eloquence of speech. A man by reciting the Rik, running as "Ratri, etc.," in the night, becomes exempted from entering the mother's womb any more. A man, by reciting the "Ratri Sukta," (the Rik verse sacred to the goddess of night) in the night, is

Enabled to pass the night free from all harm, while by reciting, every day, the Mantra running as Kalpayanti, etc., a man is sure to destroy his enemies. The Sukta composed by the great Daksha and known as the great Dākshāyana, increases one's duration of life, as well as gives a healthful glow to his complexion; whereas a repetition of the verses running as Uta Devā etc., makes a man (observing a vow) free from all diseases. In a fear of general conflagration by fire, a man should mentally repeat the Mantra, running as Ayam Agni, etc., while in the darkness of a forest or in sylvan gloom haunted by weird and fitful shadows, a man should recite the Mantra, running as Aranyāni, etc. (86—89).

On the occasion of a Brahmi, a man should repeat the two Suktas running Brahmi and Shatavari and cast separate libations of clarified butter with those two verses, whereby his wealth and memory would be increased. A repetition of the Rik verses, running as Masam, etc., tends to destroy one's opponents and enemies in battle, while a Bramhana repeating the Rik verses, beginning as Bramhano Agni, etc., never mourns any premature death or the death of a child in the womb in his family. A man should mentally recite the Sukta, running as Apaihi, etc., in a pure spirit and pure body, so as to counteract the evil effects of inominous dreams dreamt by him in the night, whereas a man by mentally reciting the verse, beginning as Yenedam, etc., at all times, is sure to attain salvation (90—92).

A repetition of the verse, running as Māyorbhuyat is the best bliss-giving rite that can be undertaken for the benefit of one's flocks and herds, and is a potent safeguard against all sorts of spells, charms, incantations and Sorcery (Shāmvari). A man proceeding on a journey, should mentally recite the verse, running as Mahitrānam, etc., for a safe and peaceful journey; while he should repeat the one, running as Agnaeya Vidvisham, in order to have his enemies totally annihilated.

The god of hearth (Vastu Devata) should be worshipped with the Mantra, running as Västosyata, etc., and a Homa ceremony should be duly performed by offering libations of clarified butter on the fire with the same Mantra. After that, remunerations should be given to the Bramhanas, and another Homa should be performed for the expiation of sin. The sacrificial fire should be bid adieu by casting in it bits of gold and oblations of boiled rice (93—96).

Blessings given by a Brahmana can never be barren, while a Homa ceremony performed with oblations of paddy, barley, white mustard, milk, curd, clarified butter, and the stems of a Kshira tree, is supposed to grant all sorts of boon. The Samidhas usually used in connection with a Homa ceremony, are Kantakini, Rajika, blood and poison. In an act of incantation performed according to the rules of Rig Voda, the oblations or libations to be cast into the sacrificial fire, should be composed of curd, Bhaiksha, fruits, edible roots, powdered barley and poison found in hills (97—99).

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CHAPTER CCLX.

PUSHKARA said:—O Rama, now I shall deal with the verses of the Yajur-Veda and the rites in which they are respectively used, a knowledge whereof grants enjoyment of good cheers in this world and salvation in the next. The Mantras known as the great Vyahritis should be used, preceded by a Pranava Mantra. The wise should worship the gods by reciting the great Vyahritis, and cast a thousand libations of clarified butter into the fire in connection with the same, whereby all their sins would be expiated and

all their objects fulfilled. O Rama, the verse running as Manasā Kankhitam (what the mind craves for) etc., brings about the realisation of one's heart's desires, when made use of in a Homa ceremony. Such a Homa undertaken with a view to confer blessings on a particular individual, as well as the one performed for the expiation of one's sins, should respectively consist of oblations composed of barley and sesamum (1—3).

Oblations composed of paddy or white mustard-seeds, should be cast into the sacrificial fire, with the abovesaid Mantras, whereby the performer of the Homa would attain all his objects. Such a Homa performed with a view to increase the number of one's cattle or domestic animals, should consist of oblations of the twigs of an Oudumvara, cast into the fire with the same Mantra. A person, wishing to have an uninterrupted supply of boiled rice, should perform such a Homa with libations of curd, while a solicitor of earthly peace, should do the same with libations of milk. A man eager to have gold in abundance, should perform a Homa with oblations composed of the twigs of an Apāmārga plant. A man seeking a wife, should perform the Homa with oblations of Jāti flowers, threaded together in pairs, while a man praying for the proprietary right in a village, should do the same with oblations composed of grains of sesamum. O Bhargava, in an act of necromancy, the oblations should consist of the twigs of a Shakhodha, a Vata or an Apamarga plant, while in fatal incantations or charms, practised to bring disease on an individual, the libations should consist of blood and poison mixed together. A man, enraged and bent on bringing about the death of his adversary, should duly perform the abovesaid ceremony, while a man trying to subjugate the mind of his sovereign, should make an effigy of the latter of the seeds of Vrihi grass, and perform the abovesaid Homa with the preceding Mantra, by casting a thousand libations into the sacrificial

fire. A man, praying for a full and varied wardrobe, should perform the Homa with flowers, while such a Homa done with oblations of green grass, should be deemed as a panacea in its healing effect. In a Brahma-Varcha-Homa, undertaken for the fulfilment of a definite object (Sakāma Bramha-Varcha), the libations should be scented with strong odours, while in the Pratyangiras, the oblations should be composed of husks, thorns or ashes. In an incantation practised with a view to create animosities between a deeply attached couple, the oblations should consist of the wings of crows and owls stitched together and dipped in clarified butter made out of the milk of a Kapilā cow. Such a Homa should be performed under the auspices of a lunar eclipse and with the same Mantras as the above (4—11).

O thou twice-born one, a man wishing to have his memory sharpened, should take every day a bit of Vacha kept covered over with the powder of the same drug, and consecrated thousand times with the abovesaid Mantra. A person wishing to distract the mind of his enemy, should bury underneath the floor of his house, (a spike) either made of iron or Catechu wood measuring eleven fingers in length, and charmed with the Mantra running as Dvishato Badhosī, etc., (thou art death to my enemy). Oh thou twice-born one, the means disclosed to you above, is the most potent means of driving one's enemies mad or distracted (12—14).

A blind man would have his eyesight restored by constantly reciting the Mantra, running as Chakshushya, etc. A repetition of the Anuvak commencing as Upayunjata, etc., provides the repeater with a copious supply of boiled rice each day. A man by casting oblations of green grass into the sacrificial fire, and by repeating on the occasion the verse, running as Tanupāgne Sat, etc., is sure to get rid of any physical derangement. A Homa ceremony performed with libations of curd and clarified butter and by repeating the Mantra running as Bhesajamsi

(thou art the medicine), tends to alleviate the physical sufferings of one's domestic animals, while a Homa performed by repeating the verse, running as Tryamvakam Yajāmahe (we worship the three-eyed Shiva), is sure to give a better turn to one's fortune. A man by mentally reciting the Mantra, running as Kanyā Nama, is sure to be blest with a good wife, whereas by constantly repeating the Mantra of Bhayesmin (in this danger) etc., a man is sure come out unscathed of all difficulties. By performing a Homa with oblations of Dushtura flowers dipped in clarified butter, a man is sure to attain all his wished-for objects, while, O Rama, a Homa performed with oblations of scented gum resin (Guggulu), ensures an interview of the god Shankara in one's dream. A man by repeating the Anuvak, running as Yunjate Manas, is sure to live up to a good old age, while a repetition of the one, running as Vishnoravātam, is sure to remove all obstacles in one's way.

A repetition of the verses, respectively known as the Rathagnam or the Jashasyam, grants victory, while the verse Ayam No Agni (this our fire), etc., duly repeated, brings victory to one's standard in battle. A man repeating the verses, Iyam Apas Pravahat (this stream of flowing water), etc., at the time of his bath, stands absolved of all sins and impieties (18—21).

A man wishing a bride for himself, should bury under the threshold of her room, an iron spike of ten fingers length and charmed with the Mantras Vishvakarmannan Havishā, etc., so that she might not be wedded to any body else. A Homa ceremony duly perfomed by repeating the Mantra, running as Deva Savitas (Oh thou Sun-god), is sure to bring boiled rice in abundance to the performer. O thou foremost of the twice-born ones, a man wishing to have offsprings of his loins, should perform a Homa ceremony by casting oblations of rice, barley, sesamum and twigs of Apamārga plant, and by repeating the Mantra Agnaye Svaha

(obeisance to the Fire-god). O thou foremost of the wise, O thou twice born one, a man wishing to secure the good will of others, should put on his nose a Tilak-mark made of yellow pigment (Gorochana), consecrated a thousand times with the proper Mantra. A repetition of the Rudra Mantras, is sure to remove all sorts of misery, whether mental, physical or otherwise, whereas a Homa performed with the same Mantra, is sure to bring about the realisation of all desires, and is potent enough to work out peace under all circumstances (22—25).

O thou son of Bhrigu, a Rudra Homa performed with libations of sacrificial porridge or clarified butter, is the most soothing agent in stamping out and arresting the spread of plague or of any other epidemics among goats, horses, elephants, infants, women, men, kings or in checking any other disturbance, disease or foreign aggression, threatening or affecting a village, a town or a whole country. O thou foremost of human beings, a Homa performed with slices of gourd and clarified butter by a man, breaking his fast in the night with powdered barley or wheat or with things obtained by begging, tends to atone for all sinful acts committed by him. A man practising for a month, the ceremonial ablution known as the Vahis Snānam, is sure to be purged off of the sin incidental to his murdering a Brahmana, whereas a Homa perfomed by repeating the Mantras running as Madhu Vātā (May sweet winds blow) etc., makes the performer, the blessed possessor of all things. A man by casting libations into the sacrificial fire by repeating the Mantras, beginning as Dadhikrānna, etc., is sure to be blest with children, while a Homa performed with libations of clarified butter consecrated with the Mantras, running as Ghritavati, etc., tends to increase the duration of the life of the performer (26—31).

A repetition of the Mantra, running as Sastin Indra, etc., removes all barriers both material and moral, standing in the

way of an individual, whereas the verse, commencing as Iha Gava Prajāyadvam. (Be fruitful here, O ye cows), etc., duly recited by a man, brightens his complexion and improves his general health. By casting a thousand libations of clarified butter into the sacrificial fire, accompanied by the same Mantra, a man is sure to avert his ill luck, while the man who performs a Homa ceremony with oblations composed of rice and the twigs of an Apāmārga plant, by repeating the verses, running as Sravana Devasya Pusti, soon recovers his lost complexion and dispels the gloom settled upon his person through the effects of an incantation. A man by performing a Homa with oblations composed of the twigs of a Palasha tree and by reciting the verses, beginning as "May Rudra protect, etc., (Rudra pātu), is favoured with the boon of abundant gold. In a fear of general conflagration by fire, a man should cast oblations of Vrihi grass into the fire, by repeating the Mantra running as Shivo Bhava (Be pacified), etc., while a repetition of the Mantra, running as Ya Sena, etc., acts as a safeguard against depredations by thieves and robbers. A Homa performed by casting a thousand oblations of black sesamum with the Mantra, beginning as Yo Asmabh�am, etc., is a potent charm against the ill-effects of incantations, and whereby the performer would cast off the gloom settled on his person through that.

Similarly a Homa ceremony performed with oblations of boiled rice and by reciting the Mantra, running as Annapati (O thou, the giver of boiled rice), etc., brings in an abundant supply of food every day, whereas a man by repeating, under water, the Mantra, running as Hansha Shuchi Sat, etc., is sure to become absolved of all iniquities. Similarly a repetition of the verses, running as Chatvari Bhringa, etc., under circumstances mentioned above, produces the same result, while a man by repeating the Mantra, running as Deva Yajne, etc., is sure to be made much of in the region of Brahma after death.

A man by casting libations of clarified butter into the sacrificial fire with the Mantra, running as Vasanta, etc., is sure to get a boon from the Sun-god. Rites in which the verses Suparnasi, etc., are to be made use of, should be performed in a way similar in all respects to what had been laid down under the head of the Vyahritis (31—39).

A man, by seven times repeating the Mantra running as Namas Svaha, is sure to be liberated from captivity. The verses Drupuda etc., being duly repeated under water, destroys all sins of the repeater. The Mantra, running as "May cows be fruitful here, etc., (Iha Gava Prajayadhwam)," sharpens the intellect of its reciter. A Homa ceremony should be performed in its connection, by casting libations of milk, curd, clarified butter, thickened milk, or of sacrificial porridge. A man, by casting oblations of ripe fruits that have fallen from the boughs through their over-mellowness, and by reciting the Mantras, running as Shatam Ya, etc., acquires health, wealth and longevity. A good harvest is sure to be gleaned and gathered in by a man, who recites the Mantras, running as Oushadhi etc., at the time of mowing or cutting. A Homa performed by repeating the verses, known as the Ashvavati, and with libations of sacrificial porridge brings God's peace on the performer (40—45).

Similarly a due repetition of the Mantra, running as Tasma, etc., acts as a powerful agent in bringing about one's freedom from confinement, whereas a man, by duly repeating the Mantras, running as Yuva Suvasa, becomes the master of a splendid wardrobe. A man, praying for an utter annihilation of his enemies, should recite the verses, commencing as Manchantu Ma, etc., while by casting into the sacrificial fire oblations of sesamum dipped in clarified butter and by repeating the Mantras of Ma Mam Hinsi (you shall not injure me), etc., a man is sure to keep his adversaries under a healthy control. A tioma

performed with libations of porridge or clarified butter, and by repeat. g either the Mantra, running as obeisance to all the serpents, etc., (Namastu Sarva Sarpevyoh), or the one beginning as Krinudhvam, etc., neutralises the effects of all charms and incantations. Similarly, a Homa should be performed with bunches of green grass, as well as with the Mantra, running as Kāndāt Kanda, etc., to stamp out or arrest the progress of a plague or of any other fatal epidemic in a village. By such a ceremony an invalid is sure to regain his former vigour and health, and a miserable man to get rid of his misery (44—48).

O Rama, by casting a thousand oblations composed of the twigs of an Oudumvara tree with the Mantras running as Madhuman No Vanaspati (May our trees shed down honey), etc., a man is sure to gain prosperity and victory in a legal contest. By casting libations into the fire with the Mantra running as Apam Garbham, etc., a man is sure to bring down a good shower of rain, while by performing a Homa ceremony with the Mantra of Apas Piva, etc., a man is sure to inundate the earth with a continuous downpour. A repetition of the verses beginning as obeisance to Rudra (Namste Rudra), etc., destroys all ruffles that he might have had, whereas a repetition of the Mantra running as Adhyavocha, etc., is sure to protect a sick man from a further physical derangement. A recitation of the Rathagnam or the Yashyam, etc., by a man, heightens his complexion and increases the duration of his life. A man by scattering mustard seeds on the road and by repeating the abovesaid Mantra at the meeting of four roads, is sure to become a happy man throughout the length of his days (49—53).

A man having practised self-control, should invoke and worship the Sun-god every day with the Mantras running as Asou Yastāmra, whereby he would enjoy a long and prosperous life, and an abundant supply of food every day. A repetition of the six Mantras running as

Pramuncha Dhannan, protects a man as an arntour from all harms, and especially in a field of battle, and such a thing will come to pass without the shadow of a doubt. O thou, who art fully conversant with the laws of virtue, a repetition of the Mantra running as Māno Mahānta, etc., is sure to cure diseases peculiar to child-life. A man praying for an utter annihilation of his enemies, should cast libations of mustard oil mixed with Rajika into the sacrificial fire, by repeating the seven verses (Anuvāk) beginning as obeisance to the Fire-god (Namo Hiranya-Vāhabē), etc. A man, by performing a Homa ceremony with a hundred thousand oblations of lotus flowers, and by repeating the Mantras running as obeisance to Kirikas (Namo Kirikavyoh), is sure to be a minion of the goddess of sovereignty, whereas by casting oblations of Bela fruits into the sacrificial fire, a man is sure to obtain an abundant quantity of pure gold. A Homa consisting of oblations of sesamum offered with the Mantra Ima Rudra, etc., brings wealth to its performer, while by a Homa performed with bunches of green grass, a man is sure to get rid of the disease he has been suffering from. O Rama, the verses running as Ashu Pishana, etc., should be used in taking up arms before the commencement of a battale, and an utter rout of the enemy's forces would result therefrom without any doubt whatsoever (54—60).

O thou foremost of the twice-born ones, O thou who art fully acquainted with the rules of good conduct, a Homa performed with five thousand libations of clarified butter and by repeating the Raj Sama Mantra, ensures a radical cure of an eye-disease. A Homa performed with the Mantras running as Shanno Vanaspati Gehe. (Stay in this room, O thou, the king of the forest), etc., tends to remedy all defects incidental to one's choosing a bad site for his house, or to his raising a structure on a plot of charmed or inauspicious ground, whereas by performing a Homa with libations of

clarified butter and by repeating the Mantras running as Agna Ayunshi, etc., a man becomes a favourite with every body else. A man by casting oblations of fried paddy into the sacrificial fire, and by repeating the Mantra of Apām Fena, (foam of water) etc., is sure to achieve success in life, whereas a man cursed with a defective sense-organ, is sure to recover a full and unimpaired use of that by repeating the Mantras running as Bhadrā, etc.

The best charm is cast by reciting the Mantra running as the Agnischa, Prithivi, (the Fire and the Earth,) etc., whereas a man entangled in a cumbrous law-suit, is sure to win his case by reciting the Mantra which runs as Adhvan, etc. The Mantra beginning as Brahma Rājanyam, etc., should be repeated at the commencement of all religious undertakings, with a view to carry it to a safe and successful termination, while a man by pouring a hundred thousand libations of clarified butter on the sacrificial fire, enjoys a sound and vigorous health to the end of his life (61—65).

A repetition of the Mantra running as Ketum Krinvas, etc., ensures an easy victory in war, while an oath should be taken for fair play in a contest, by repeating the Mantra running as Indragni Dharma, etc. A bow should be wielded by repeating the Mantra of Dhanya Naga, etc., whereas it should be charmed by reciting the Mantra running as Yajita, etc. Arrows should be enchanted with the verses running as Ahiratha, etc., while a quiver should be slung down with the Mantra running as Vanhinam Pitari, etc., whereas, O Rama, horses should be harnessed with the Mantra of Yunjita, etc.

A military expedition should be started by repeating the Mantra running as Ashu Pishana, etc., while a warrior should ride in his car by reciting the Mantra running as Vishno Krama, etc. The horses should be goaded to action by repeating the Mantra, running as Ajankha, etc., while the Mantra of Ya Sena Abhita should be repeated in the front

of a hostile army, with a view to demoralise its spirit. Trumpets to be blown upon in the course of a battle, should be enchanted by repeating the Mantra running as Dundubhya etc. Homa ceremonies should as well be performed by reciting the abovesaid Mantras, and a hundred thousand libations of clarified butter, should be poured on the fire with the one running as Yaman Dattam, etc., whereby the offerer, or the person on whose behalf the same would be cast would gain a sure victory in a battle. In the alternative, a warrior should mount his war-chariot by reciting the Mantra of A Krishna, etc., the ceremonies to be performed before that, being everyway identical with what has been laid down under the head of the Vyahritis (66—72).

A man, by mentally reciting the Mantras sacred to the god Shiva, after having taken a solemn vow to that end (Shiva-Sankalpa-Japa), is enabled to annihilate his mind. A man by pouring five hundred thousand libations on the sacrificial fire with the Mantra, known as the Pancha Nadya (the five Rivers), is sure to be the master of a splendid fortune. A man should put on his person a bit of gold consecrated thousand times by repeating the Mantra running as Yada Vadhūm Dākshāyanām, etc., whereby he would be invincible to his enemies. A man should cast all round the four corners of his dwelling house, bits of stone or pebbles charmed with the Mantra running as Imam Jivabhyoh, etc., whereby all access of thieves and robbers into the house will be barred for the night. The best means of gaining ascendency over others, is a constant repitition of the Mantra running as Parimagāmanam, etc., so much so, that even a man coming to kill the repeater, would be held spell-bound by its mysterious potency, and would turn a devoted ally. O thou who art fully initiated in the mysteries of religion, prepared betle leaves, flowers, or any other edibles, charmed with the above Mantra, and given to a man, are sure

to act as potent charms in holding his minds in perpetual thraldom (73—78).

A man, by constantly repeating the Mantra, running as Shanno Mitra, etc., shall have peace everywhere. A man, by performing a Homa ceremony at the crossing of four roads and by offering oblations of all grains into the fire thereat, as well as by reciting the Mantras, running as Gananam, etc., is sure to enchant the whole universe. The Mantras running as Hiranyavarna Shuchaya, should be made use of in connection with a royal inauguration. A repetition of the Mantra, beginning as Shanno Devi, etc., contributes towards the attainment of one's heart-felt objects, and brings God's peace on the repeater. By performing a Homa ceremony with libations of clarified butter offered in separate parts, and by repeating the Ekachakrā Mantra, a man is sure to be free from the baneful effects of a malignant planet. A man, by performing a Homa ceremony with the two successive Mantras beginning as Gāvo Bhaga, is sure to have a large number of horned cattle. The Mantra running as Pravadansha, etc., should be made use of in a sacrifice undertaken for the propitiation of one's malignant stars. Similarly, the Mantras running as Devabhyo Vanaspati etc., should be used in sacrifices known as the Druma-yajnas (sacrifices connection with consecration of trees). The Mantras running as Tad Vishnu Paramam Padam, etc., should be deemed as the sacred Gāyatri to the god Vishnu, a recitation whereof tends to absolve the reciter of all sins and impieties (79—84).

CHAPTER CCLXI.

PUSHKARA said:—I have done with the rites and Mantras which appertain to the Yajur-veda, now I shall describe those which belong to the Saman. A man, by repeating the Sanhita known as the Vaishnabi, is sure to witness the realisation of all his wished-for objects. O thou of exemplary conduct, a man by repeating the Chhandasi Sanhita, is sure to win the good graces of the god Shankara, while by repeating those respectively known as the Paitri and the Skandi, a man is sure to enjoy the greatest self-complacence. A repetition of the Mantras running as Indram Bhajamahe (we worship the god Indra), destroys the evil effects of dreadful incantations practised against a man. A man in prison, would be liberated by repeating the Mantra running as Agni Stigma, etc. A man having committed the sin of selling improper articles, should repeat the Mantra running as Ghritavati etc. A repetition of the Mantra running as Ayāno Deva Savitri, etc., tends to neutralise the effects of a bad dream (1—5).

O thou best of the sons of Bhrigu, a woman suffering from repeated miscarriages, should use clarified butter consecrated with the Mantras running as Avodya Agni, etc., and by tieing a girdle of thread round her waist with the Mantras running as Abhukshya, etc. The tuft of hair on the crown of a new-born babe, should be tied up with the Mantra running as Somam Rajanam, whereby he would be free of all diseases. A man, by constantly reciting the Sarpa Saman, becomes safe from snake-bites. A Brahmana, by casting a thousand libations of clarified butter with the Mantra of Medhya, etc., and by tieing up the tuft of hair on his crown with it, is sure to enjoy an immunity

from sword-cuts, or from blows of weapons in general. Similarly, by performing a Homa ceremony with the Mantra known as the Dirgha Tamasorka, a man is sure to have plenty of boiled rice every day. A man, by repeating the Mantra running as Svamadhyanti etc., never dies of thirst. Similarly, by repeating the Mantra running as Tvamima Oushadhi, etc., never he falls sick. A man by practising the Prati Deva Vrata, is sure to get rid of tears, while a Homa ceremony performed by repeating the Mantras running as Yadindra Munaye, etc., increases the property of the performer. Collyrium applied along the eyelashes by repeating the Mantra running as Bhago No Chitra, etc., is sure to give a better turn, O Rama, to the fortune of the applier, and not the least doubt should be entertained about the success of such a measure. A similar result is obtained by repeating the Mantras running as Indreti Vargam, etc., (6—13).

A man seeking the love of a particular woman, should recite into her ears the Samans running as Paripriya, Hi Vah Kārih, etc., whereby he would surely win her affections. A repetition of the Mantra running as Rathantaram, or the Vamadevyam, increases one's faith in, and knowledge of, the Supreme Brahma, while by daily reciting the verses known as Indramidgathinam, a man is sure to retain in his mind whatever would be spoken to him. By performing a Homa ceremony with the Mantra running as Rathāntaram, a man is sure to be blest with the birth of a son, while a repetition of the Mantra, running as Mai, Shri, etc., brings more and more good luck every day to its repeater. A man, by daily repeating the eight verses known as the Vairupyas, is sure to become the master of unbounded wealth, whereas by repeating the Saptāshtakas, a man is enabled to witness the realisation of his heart-felt desires. A man, having subjugated his senses, should worship the cows, each morning, with the verses beginning

as Gavyashuna, etc., whereby he would have numerous heads of cattle in his house.

A man by casting oblations of vesselsful (Dronas) of barley, soaked in clarified butter, into the fire, and by repeating the Mantras running as Vāta Avatu, etc., is enabled to cast off all charms and incantations. A man by performing a Homa ceremony with oblations of sesamum and by repeating the Mantras known as Pradeva Dasa followed by Voushats, becomes an expert in all trades (14—20).

A thousand libations cast into the sacrificial fire with the Mantras, running as Vaskedhāma, etc., grants a victory in war. Effigies of pasted rice should be made of horses, elephants, car-warriors and principal leaders belonging to the enemy's forces, and should be cut with a razor by repeating the Mantras running as Abhi Tva Shurananumo, etc., after which the Brahmana engaged to practise the charm, should offer them, in anger, as oblations on the sacrificial fire, mixed with boiling oil. A performance of the rite described above, is sure to grant an easy victory in war. The Mantras known as the Garuda, the Rathāntara, the Vāmadevya and the Vrihadhratha should be deemed as undoubtedly the best of sin-expiating Mantras (21—24).

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CHAPTER CCLXII.

PUSHKARA said:—I have done with the Mantras of the Rik and the Sama Vedas, now I shall describe those which appertain to the Atharva Veda and are known as the Atharva rites and Mantras. A man, by performing a Homa ceremony with the Mantras running as Shantatyam Ganam

realises God's peace in life, while libations of clarified butter cast with the Mantra, running as Bhaisajyam Ganam, etc., bring about a recovery from all persistent and lingering diseases. A man by pouring libations on the sacrificial fire with the verses known as the Trisaptiyam Ganam, becomes purged off of all sins. Similarly libations of clarified butter offered into the sacrificial fire with the verses known as the Abhaya Ganam, should be deemed as a safeguard against the advent of all evils and dangers, while, O Rama, a man by duly performing a Homa ceremony with the same Mantra, is sure to suffer no defeat in life. A man, by undertaking a Homa with the verses known as the Ayushya Ganam (Life-prolonging Mantras), enjoys an immunity from a premature death, while a Homa performed by repeating the verses known as the Svastyanam Ganam, a man is sure to enjoy a blissful peace in all departments of life (1—4).

A man, by repeating the Mantras running as Shreyascha, etc., is sure to succeed in his practice of Yoga, while a mental recitation of the same Mantra, tends to produce the same result. Defects incidental to one's choosing a bad or a forbidden site for his dwelling-house, are remedied by a Homa, performed by reciting the set of verses known as the Vastospatya Ganam. A man, by casting libations of clarified butter in the sacrificial fire with the set of Atharva verses known as the Roudra Ganam, is sure to make good all defects and shortcomings on his part in life. In a religious ceremony undertaken with a view to confer God's peace on an individual, the number of libations should be increased ten or eighteen times of the number prescribed for the abovesaid cases, according as the means of the performer of the Homa, or the person on whose behalf the same would be performed, would admit of (5—6).

The manifestations of divine energy respectively known as the Goddess Vaishnavi, etc., as well as the peace-giving

rites respectively undertaken in their honour, and known as the Vaishnabi Shanti, the Aindri Shanti, the Roudri Shanti, the Brahmi Shanti, the Vayavya Shanti, the Varuni Shanti, the Kouveri Shanti, the Bhargavi Shanti, the Prajapatya Shanti, the Tvasta Shanti, the Koumari Shanti, and the peace-giving rites done in honor of the Fire-god (Vanhî Devata), the god of wind (Marut-Gana), as well as those known as the Gāndhari Shanti, the Nairitiki Shanti, the Yāmya Shanti (done in honor of the god of death), the Pārthivi Shanti and the Angirasi Shanti, grant all sort of boons to the performer (7—9).

A repetition of the Mantra running as Yastvam Mrityu, on the occasion of casting libations of clarified butter into the fire, is sure to arrest the death of a person laid up with a fatal disease. A Homa performed with the Mantras running as Suparnastu, etc., grants an immunity from snake-bites, while libations poured on the sacrificial fire with the verses beginning as Indrena Dattam (given by the god Indra), etc., should be deemed as possessed of the virtue of removing all barriers or obstacles standing in one's way. A repetition of the Mantra running as Ime Devi, etc., should be deemed as possessed of a similar peace-giving virtue under all circumstances, while a repetition of the one beginning as Deva Marut, etc., should be held as the grantor of all objects. A recitation of the Mantra running as Yamasya Loka, etc., neutralises the effects of all evil dreams dreamt by a man in the night. A repetition of the Mantra running as Indrascha Pancha Vanija (the god Indra and the five Merchants) brings in a thriving trade. A Homa ceremony performed by repeating the Mantras beginning as Kamo Me Vāji, etc., brings good luck to ladies for whose benefit the same is undertaken. Libations poured on the fire with the Mantra running as Tubhyam Javiman, etc., as well as a repetition of the Mantra beginning as Agne Gobhinna, etc., enlarges one's mind and sharpens one's intellect (10—14).

A man by performing a Homa, and by repeating on the occasion the Mantras running as Dhruvam Dhruvena, etc., becomes the owner of an immoveable estate, while a repetition of the Mantras beginning as Alaktajiva, etc., ensures a prosperous agriculture. A man seeking to improve his social status or fortune, should constantly repeat in his mind the Mantras running as Ahante Bhagna, etc., while a person any way incarcerated, or rotting in jail, would be liberated or set at large by repeating the Mantras, beginning as Ye Me Pāshā, etc., (the fetters that bind me). A man by repeating the Mantras, running as Sapativāham, etc., and by pouring libations of clarified butter on the fire with the same Mantras, is sure to bring about an utter annihilation of his enemies, while a repetition of the Mantras running as Tamuttamami, etc., is sure to increase one's fame and to give a better turn to one's fortune (15—17).

A repetition of the verses known as the Mrigamati, is sure to give a better turn to the luck of a woman. A repetition of the Mantra, running as Ayante Yoni, etc., (this is thy womb) is sure to impregnate a woman. Similarly a recitation of the Mantra, running as Shivā Shivabhi, etc., brightens the prospect of the repeater. A recitation of the Mantra, beginning as May Vrihaspati protect us (Vrihaspatir No Patu) is the greatest peace-giving rite known, while a repetition of the Mantra, running as Munchāmi Tveti, acts as a safe-guard against all premature death. The man who recites the Mantras known as the Atharva Shiras, is sure to become absolved of all sins (18—21).

I have spoken of several principal rites, to be performed according to the rules of the Atharva Veda. The oblations to be cast into the sacrificial fire, should firstly consist of the tender shoots of the sacrificial trees, while the oblations or libations respectively composed of clarified butter, Vrihi, white mustard, sun-dried rice, sesamum, curd, thickened milk, bunches of green grass, Bel fruits

and lotus flowers, should be deemed as the most bliss-giving. O Bhārgava, O thou, foremost of the erudite ones, mustard-oil, blood, poison and Rājika, should be cast as oblations into the sacrificial fire, in cases of incantations and spells. The names of the metre and the composers of the verses as well as the purposes for which they are to be used, should be mentioned at each instance (22—25).

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CHAPTER CCLXIII.

PUSHKARA said :—Now I shall describe the Mantras known as the Shri Suktas as contained in each of the Vedas, and a repetition whereof is sure to increase the possessions of the repeater. The fifteen Riks commencing as Hiranya Varnā Harini, should be deemed as possessed of the same virtue as the Shri-Sukta, while the four verses running as Ratheshvekshu would serve the same purpose in rites performed according to the directions of the Yajurveda. The verses running as Sravantiyam, should be used by Brahmans who are the chaunters of the Sāma Veda, on occasions and for purposes identical to what had been laid down above. The verses of the Atharva Veda, known as the Shriyam Dhatarmeye, should be recited by a Brahmana, guided by the same, and for purposes similar to the one occurring in the immediately preceding line. A man by constantly reciting the Shri Sukta, and by performing a Homa with the same, is sure to be a fond darling of the goddess of fortune. Oblations composed of lotus flowers, Bela fruits, or sesamum orientale, or libations of clarified butter, should be cast into the sacrificial fire on the abovesaid occasion, and an-

unbounded and imperishable wealth would follow therefrom as its inevitable consequence (1—4).

A single repetition of the Pourusha Sukta as contained in each of the Vedas, would absolve the repeater of all sins and impieties, and a single libation of water should be offered after each such recitation.

A man having bathed with the same Mantra, and offered a flower to the god Vishnu by repeating the same, is sure to become absolved of all sins and iniquities. Similarly the man who bathes and daily offers a fruit by repeating the above-said Mantra, is sure to attain all his wished-for objects. A man, who daily recites the Pourusha Shukta, is sure to be pardoned for the commission of all deadly sins. The man who bathes, repeats and performs a Homa ceremony every day with the Krichha Mantras, is sure to attain all his objects. Of the eighteen verses possessed of the power of conferring god's peace on their reciters, the best are the verses known as the Trisra Shanti. The eight protection-giving Soumya Mantras, duly repeated, tend to pacify all disturbances. Similarly a repetition of the Amrita and Sarva-Devatya Mantras, enables the repeater to witness the realisation of all his heart-felt desires.

O thou foremost of the sons of Bhrigu, the wristlet in connection with a Manivandha ceremony, should be consecrated with the Mantra, running as Abhayaya Varunasya, whereas a Mani made of conch-shell, should be purified with the Mantra running as Shatakanda Amritāya and Soumya, etc., while the ceremony should be closed by repeating the same Mantras. The unusual and inauspicious phenomena occurring in Heaven, atmosphere or in earth, can be subsided by repeating the Mantras sacred to the presiding deities of each of them (9—11).

Now hear me discourse on the wonderful phenomena which occasionally make themselves visible in the regions enumerated above. The heavenly disturbances (Daiva

Utpāt) are the strange and unnatural aspect of the stars and planets, while those which confine themselves to the atmospheric region, are the meteoric glow, which sometimes extends to the zenith of a place (Digdāha), the appearance of mirages and fairy towns in the air, the gathering of rain clouds and the appearance of circular halos or rings round the moon or the sun. The dangerous phenomena affecting this terrestrial globe are the shaking of this solid Earth, firmly fixed in her orbit.

A downpour falling within a week, tends to neutralise the ill effects of these portentious appearances. Such appearances, not remedied by a proper peace-giving ceremony, are sure to recur for three successive years. A Homa should be performed in honour of the god Prājapati to avert the boding evils of a perilous time, fore-shadowed by such incidents as the dancing, laughing, weeping, crying or spontaneous burning of idols and divine images (12—16).

O thou son of Bhrigu, the country where fire burns with roaring fury and without any natural exciting cause, or where a fire duly fed with fuels, goes out without any perceptible cause, should be deemed as to have been harassed by a tyrannical sovereign. Such portentious incidents should be remedied by a repetition of the Mantras, sacred to the Fire-god. The god Shiva should be duly worshipped, to avert the evils foreboded by trees blossoming in improper seasons, or shedding gums of blood colour. A famine should be ascribed to either of the two causes of absolute draught, or excessive rain. A downpour commencing from the Anriti and lasting continuously for three days, should be deemed as auguring evil. The god Parjanya, the Sun and the Moon-god, should be worshipped to guard against any disturbance affecting the annual rainfall of a country. The Mantra sacred to the god Varuna, should be repeated on the occasion of a river's changing its former channel, or receding form; or encroaching upon the site of a

village or a town, or on the occasion of a fountain, tank, pool or any other natural reservoir of water having run dry. The wives of Brāhmaṇas should be worshipped and propitiated, whenever there would a case of premature delivery, or twin-birth, or of sterility in a woman in the country, or whenever there would be anything amiss regarding the increase of population and child-births. A cow, a mare, or a she-elephant producing twin offsprings, or giving birth to any sort of monstrosities, is sure to die within six months of such delivery, and forebodes an invasion by a foreign monarch. A Homa ceremony should be performed to avert the evils foreboded by such unnatural phenomena, and the Brāhmaṇas should be propitiated as well for the purpose. Similarly peals of unearthly trumpet-sounds in the air, as well as the refusal of carrying animals to take the harness, should be deemed as portending great danger (17—26).

Wild animals or birds madly rushing into a town or a village, or domesticated creatures flying to the wilderness, or animals that are aquatic in their habits seeking land and sheltering on dry ground and vice versa, jackals roaming about and howling at the threshold of a palace, cocks wildly crowing at nightfall, or jackals howling in packs at morning, or howling at the midday sun, pigeons rushing into the chambers of a palace, or carnivorous birds stooping down upon its terrace, bees humming about in wreaths, and crows visiting their mates in the sight of men, or tumbling down of walls and battlements around the mansion of a king without any apparent cause, should be deemed as auguring the death of the king (27—30).

A country possessing an atmosphere excessively charged with particles of dust, or laden with smoke, or which lies under the inauspicious influence of the descending Nodes, or from which spots in the discs of the sun or the moon become visible, or in which stars and planets suffer dreadful

occultations, or present distorted aspects to the onlookers, should be deemed as a doomed place. The country where fire does not fully burn, and water-pitchers spontaneously burst out, should be deemed as a country, soon to be invaded by plague, pestilence and other visitations of Nature. The gods and the Brāhmaṇas should be worshipped, and Homas should be performed, and the peace-giving Mantras should be repeated, with a view to avert the abovesaid evils (31—32).

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CHAPTER CCLXIV.

PUSHKARA said:—Now I shall describe the procedure of worshipping the gods, whereby the dreadful visitations of Nature can easily be warded off. A man having bathed and washed himself, should offer the Argha-offering to the god Vishnu, by repeating the three Mantras running as Apohista, etc., while, O thou, twice-born one, the water for washing his feet (Pādyam) should be offered with the three verses beginning as Hiranya Varnā. He should rinse his mouth (Achamanam) with water by repeating the Mantra running as Shanno Apo, while he should sprinkle water over his head with the Mantra, running as Idam Apo. The perfume should be offered by repeating the three Mantras, running as Rathe Akshe, etc., while the cloth should be offered by repeating the Mantra running as Yuvan, etc. Flowers should be offered by repeating the Mantras known as the Pushpavati, while the burning incense-stick should be offered with the Mantras, running as Dhuposhi. The lighted lamps should be waived before the image, and Madhuparkas (small metal cups containing honey) should be offered by

repeating the Mantras, respectively running as Tejoshi Shukram and Dadhi etc., (1—4).

O thou foremost of human beings, the eight Rics beginning as Hiranya Garbhās, should be used on the occasion of offering boiled rice, cordials, shoes, cushions or carriages, or at the time of blowing chowries unto, or holding an open umbrella over a divine image. The other articles of worship should be offered to the deity by repeating the Savitṛa Mantras. The verses known as the Pourusha Sukta, should be mentally recited and made use of in connection with a Homa Ceremony. In the absence of any image or idol, the articles of worship, should be offered on the alter or on the full sacrificial pitcher, or on the foreshore of a stream, or on a lotus flower, whereby a votary would win the good graces of the god Vishnu and attain infinite peace on earth.

Then the libations of clarified butter should be poured on the blazing sacrificial fire, lighted on the cushion of sand laid on the well cleansed ground, and spread over with the blades of holy Kusha grass and sprinkled over with consecrated water. Then the self-controlled votary should pour libations on the fire as, "libation to the god Vasudeva:— libation to the Deva, libation to the almighty god (Prabhu) libation to the god who knows no change nor suffers any diminution (Avyaya), libation to the god of fire, libation to the Moon-god, libation to the gods Mitra and Varuna, libation to the god Indra, libation to the gods Indra and Agni." O thou of a generous spirit, then the libations should be offered in honour of the gods, such as the Vishvas, the gods, and the lord of the created beings. O Rama, the subsequent libations should be cast by addressing the goddess Anumati, the god Dhanvantari, the presiding deity of households, the goddess of energy and the fire that created the universe. Then offerings should be made to the abovesaid deities by addressing their names in the dative case, singular. Similar oblations should be offered to Nerundhi, Dhumrinika, Asva-

panti, Meghapatni and the goddesses of energy known as Nandini, Subhaga, Sumangala, Bhadrakali, Sthuna, Shri, and Hiranyakeshi, as well as to the Vanaspatis (5—16).

Offerings should be made to the gods of good and evil at the threshold of the temple, to the god of eternal truth (Dhruba) at its centre, to the god of death at the outside, to the god of wealth at the path way, to the god Indra, and his companion deities at the east, to the god of death and his colleagues at the South, to the god Varuna and his comrades at the west, and to the Moon-god and his attendants at the north. Similarly O thou son of Bhrigu, offerings should be made to the god Brahma and his attendant deities at the centre of the temple, and to the spirits that wander in the day light on its floor, ceiling and altar, while in a night-worship, offerings should be made to the spirits that roam about in the dark (17—21).

The offerings should be made to the spirits, night and morning at the outside of the temple, and since oblations should be offered to one's manes, one should take special care to avoid the night fall. A man should offer the first oblation to his deceased father, then to his grandfather, then to his great grandfather, then to his own mother, then to his father's mother, and then to the mother of his grand-father. He should worship the souls of his departed fathers on the tips of the Kushagrass spread out on his right hand side (22—24).

Then oblations should be offered to the crows by repeating the Mantra running as " May the crows who live in the east, west, north west, south and the south west, take and accept this feast, spread out for them.", Then similar oblations should be offered to the dogs, by repeating the Mantra—" Two dogs were born in the family of the sun, one black and one white. I offer them oblations, may they guard my way to the next world." Then oblations should be

offered to the cows by repeating the following Mantra." "Accept these oblations, O cows, who are the daughters of the celestial Surabhi and are the mothers of the inmates of the three worlds and who are holy, and given to the good of all, and whose very touches are purifying" (25—27.)

Then having offered the above said oblations and doled out alms and charities to the poor, and feasted the assembled guests, a man should perform a Homa ceremony as follows. "Om, libation to Bhu, Om libation to Bhuva, Om, libation to Sva, Om, libation to Bhu, Bhuva and Sva. Om, I pour this libation which is an expiation for sins done to the gods. I offer this libation which is an expiation of sin done to the Petris. Om, I offer this libation which is an atonement for sins done by me. Om, May the sins of mankind be pardoned by the libation I pour on the fire. Om, May the sin of sin be pardoned through my offering this libation. Om, I pour on fire this libation of clarified butter which is an atonement for sins wilfully committed by me. Om, I pour on fire this libation to atone for sins unwittingly committed by me. Om, obeisance to the Fire god who is the creator of sacrifices. Om, obeisance to the lord of created beings." I have already dealt with oblations known as the Vaishva-Deva-Valis and the process of worshipping the god Vishnu (28—29.)

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CHAPTER CCLXV.

SAID THE FIRE GOD :—Now I shall deal with ceremonial ablutions in general, a knowledge whereof is sure to prove beneficial to mankind. The wise should bathe an image of the god Vishnu or that of any of the planets, on the bank of a

stream. A man laid up with fever, should bathe it in a temple, as well as a man labouring under the inauspicious effect of a malignant star. A man wishing to acquire a proficiency in his studies, or a man seeking victory, should perform the ceremonial ablution on the banks of a lake, or at a holy shrine; or at his own dwelling house. A woman suffering from incessant miscarriage of foetus, should bathe an image of god Vishnu placed on a lotus-flower. A woman, whose issues die in childhood, should perform the rite under the boughs of an Ashoka tree. A man praying for a profuse blossoming in his garden, should bathe the image midst a heap of flowers, while a person wishing to have an offspring of his loins, should bathe it in sea, whereas a person praying for a general amelioration of his fortune, should perform the rite near an image of the God Vishnu (1—4).

The above-mentioned rite should be performed under the auspices of the asterisms, Revati, Pushya, etc. A person having determined to do the same, should practise a vow for seven days before the day of its performance. A man should rub his body with powdered Punarnava, Rochana, Shatanga, Guruni, Tvacham, Maddhikam, the two sorts of Rajani, Tagara, Nagakeshara, Amvarisha, Mangista, Mansi, Yasaka, Priyangu, Sarsapa, (Mustard), Kustha, Valam, Bramhi, Saffron, Pacnhagavya and powdered barley, and then immerse his body in water. The gods Vishnu and Brahma should be respectively worshipped in the right and the left petals of the lotus-shaped mystic diagram. Similarly the gods Hara, Indra, etc., together with their respective weapons and attendant deities should be worshipped on the petals commencing from the east. Again the gods such as Vishnu, Brahma, Isha, Shakra, etc., should be worshipped in the petals occupying the angular points of the lotus, and libations of clarified butter containing seeds of Sesamum should be poured eight hundred times on the sacrificial fire in honour of each of the abovesaid divinities (5—6).

O thou twice-born one, the sacrificial pitchers, respectively known as the Bhadra, the Subhadra, the Siddhartha, the Amogha, the Chitrabhanu, the Parjanya, and the Sudurshana should be duly stowed along the sacrificial shed in honour of the gods Ashvis, Kudrus and the Maruts etc, with a view to ensure good health to the bather.

The gods should be invoked within the pitchers by reciting the Mantra running as "Rest in content in these pitchers, O ye Vishedevas, O ye demons, O ye Vasus, O ye gods, O ye holy sages whose pieties uphold the divine order in the three worlds, and lead the universe in the path of light and duty." Then the cereals and drugs known as the Jayanti, the Vijaya, the Jaya, the Shatavari, the Shatapushpa the Vishnukranta, the Aparajita, the Jyotishmati, the Ativala, the Sandal, the Ushira, the Keshara, the Kasturika, the camphor, the Valaka, the Patraka, the Tvacham, the Jati-phalam, the Clove, earth and the composition known as the Panchagavya should be put in them, and the Brahmanas should pour water on the head of the performer of the religious ablution, seated on the sacrificial platform, Then the Homas should be separately performed in honour of the gods mentioned in the Mantras prescribed for ablution in connection with a royal inauguration. Then the final libation should be poured on the sacrificial fire, and remunerations should be paid to the preceptor and the priests officiating at the ceremony. The god Indra having been thus bathed by his preceptor Vrihaspati, was enabled to kill the demons in battle, and a performance of such a religious ablution rite in honour of the presiding deities of the different quarters of the heaven, is sure to grant an easy victory in war etc. (11—18).

CHAPTER CCLXVI.

PUSHKARA said:—Now I shall deal with the rite of ablution which is to be performed for the purpose of exorcising a Vinayaka (a sort of malignant spirit.) The spirit Vinayaka was placed by the gods Keshava, Isha and Bramha at the head of the lesser and subordinate gods known as the Ganas, his function being to baffle the ends of men and to frustrate their efforts in general. A man possessed by Vinayaka, sees shaved heads, or fancies himself bathing, or riding on the shoulders of demons or monsters in sleep. He hears the sounds of unseen footsteps closely following his heels in a walk. All his efforts dwindle into nothing at the end, the mind becomes sad, dejected and vacant and loses the power of concentrating itself on any definite subject, and the body withers without any positive ailment. Such a person, if happens to be an unmarried girl, discards all offers of marriage and prefers to continue single, on the contrary a married woman, taken by Vinayaka, refuses the bed of her husband and lives sterile and separate to the end of her life. A disciple under a similar circumstance, becomes averse to his studies and refuses the lessons of his preceptors, whereas in the same predicament a trader foregoes all profits, a cultivator becomes apathetic to his vocation, and a monarch neglects the duties of his sovereignty (1—5).

Such a person should take his seat on the sacrificial platform and perform a rite of religious ablution under the auspices of the asterisms known as the Hasta, the Pushya etc., or of those presided over by the Moon-god, Vishnu, or on the occasion of the sun's passing over to a new zodiacal sign, known as the Ashvayuk. He should rub his body with the cake of white mustard

and clarified butter, and rub his head with the powders of drugs respectively known as the Sarvoushadhi and Sarvagandha. Then the contents of four pitchers of water containing earth respectively obtained from a stable, an elephant-enclosure, an ant-hill and a confluence of running streams, as well as Rochona, sandal and scented gum-resin, and consecrated with the Mantras running as Sahasraksha, and Shatadharam Rishi etc., should be emptied over his head. The Mantra which should be recited on the occasion, runs as follows :—“I wash thee with waters obtained from a hundred running streams, hallowed by the touch of the holy sages and the lord of the celestials. May such waters purify thee. May Varuna, the sun-god, Vrihaspati, Indra, the windgod and the seven immortal sages give thee wealth and peace. May the evil fate that sticks to your hairs and the ill luck that hangs over your brows and brightens your eyesight, be removed by the efficacy of this consecrated water” (6—12).

Then the preceptor having caught hold of a vessel of Kusha grass, containing mustard oil, should pour out of that on the head of the possessed person, ladlesful of the same substance with his right hand, by repeating the Mantras running as “Libation to Mita, libation to Sanmita, Libation to Shalaka, Libation to Tankata, Libation to Kushmanda, and Libation to Rajaputra”, and the term obeisance (Svaha) should be coupled at the end of each of them. Then oblations composed of rawfish, Chitra flowers, cooked fish, boiled rice, radish, cake, curd, thickened milk, Payasa, Modaka and treacle should be offered on a winnow placed at the crossing of four roads, and over a cushion of holy Kusha grass (13—17).

Then the mother of Vinayaka should be invoked and offerings of Durva grass, mustard seeds and flowers should be made to her. Then the final libation should be poured on the sacrificial fire, and the following prayer shoul-

be read, "Grant me, O thou, goddess of good luck, the boon of beauty, wealth, progeny and fulfilment of all desires." Then the Brahmanas should be feasted and a pair of cloth should be presented to the ritualist, officiating at the ceremony. A man by worshipping Vinayaka, becomes prosperous, and all his attempts are crowned with success (18—20).

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CHAPTER CCLXVII.

PUSHKARA said:—Now I shall deal with the rite of ablution known as the Maheshvara Snanam, which being duly performed, brings victory to the standard of a sovereign, and which was disclosed by the holy sage Ushana to Vali, the king of the demons. The performer of the ceremony should be bathed on the sacrificial platform before sun-rise, and the following Mantra should be read on the occasion. "Om obeisance to the Rudra incarnation of the god and to Vala the (powerful one), whose body is smeared with the ashes of grey colour. Victory and victory thee, O god, trample down all those who would act hostilely to so and so in the quarrel or war that would break out with him. Om, trample down and trample down all comers that are fastly approaching to attack. May the god of white-light, may the god of thousand beams who would burn down the Universe to ashes at the Millemum, accept this worship and protect thy life. May the god Shiva, the destroyer of the demon Tripura, and who is possessed of the essence of all the celestial beings, and who, in his Samvarta manifestation, is effulgent like the god of Fire, protect your life. Om obeisance, Likhi, Likhi Likhi," (several editions read Likhi, Lili, Khili). Then having

bathed as above indicated, the votary should cast oblations of rice and sesamum into the sacrificial fire, by repeating the above-said Mantra, and bathe the image of the god Shiva with the composition known as the Panchagavya, and worship him thereafter (1—3).

Now I shall describe the other sorts of religious ablutions which grant success to their performers. A bath, after having lubricated the body with clarified butter, tends to increase the duration of life of a man, while by bathing with cowdung, a man becomes a favourite with fortune. Similarly, a bathing, done by rubbing the body with the urine of a cow, makes the bather free from all impieties, while a lubrication of the body with thickened milk before a bath, tends to increase one's mental and physical vigour. By rubbing curd over his body before bath, a man is sure to improve his complexion, while a bath in the washings of the sacred Kusha grass, tends to absolve the bather of all iniquities. A man by using the composition of Panchagavya at his bath, becomes possessed of all desirable goods, while a bath in the washings of Asparagus (Shatamuli) or Shringa, respectively ushers in a good fortune, or an unsullied conscience. A bath in the washings of Palasha, Vilva, lotus and Kusha grass, should be deemed as the harbinger of all wished for goods, while the drugs known as the Vacha, the two sorts of Haridras and the Musta, used by a man at his bath, grant him an immunity from the influences of malignant spirits. A bath in the washings of gold, silver or copper, grants longevity and increases the fame, piety and intellectual capacities of the bather. A bath in the washings of gems vouchsafes success in life, while an ablution in water scented with the drugs known as the Sarvagandha (universal perfume), is sure to give a better turn to one's fortune. A daily immersion in a basin of water containing fruits, as well as the use of pulverised Dhatri fruits at the bath, brings in health and beauty. By cleansing the body with powdered

sesamum and sun-dried rice at the time of bathing, a man is sure to improve his complexion, while a similar use of the creeper Priyangu, ensures a daily expanding purse. A bath in water saturated with the leaves of Kadamva, Padma and Utpala, brightens one's complexion, while a similar use of the washings of the Vālā plant, increases one's physical strength (4—10).

Of all sorts of bath, the best is that which is done in the washings of the sacred feet of Vishnu. Alone, the bather should pass an entire day in meditation, for the realisation of a single object. He should tie round his wrist a bracelet made of Kustha, Vacha, Shunthi, Conch-shell, or of iron, and by repeating the Shukta, running as Akrandaya, etc., The gift of all sorts of boons is in the hand of the god Hari, and by worshipping him, a man becomes possessed of all wished-for good (11—13).

By bathing the image of the latter deity in a composition of thickened milk and clarified butter, and by duly worshipping it, a man is sure to get rid of all sorts of bilious distempers, while an offering of the five species of Mudga pulse, made to the same deity, should be deemed as an unfailing remedy for all gastric complaints. An immersion of the image of Vishnu in the composition known as the Dvi-Sneha (water and clarified butter), is the best cure for all diseases incidental to a deranged condition of the bodily phlegm. A bath of the abovesaid emblem in the composition known as the Trirasa, signifies its immersion in a mixture of oil, honey and clarified butter, while an ablution in Dvi-Rasa means its bathing in water and clarified butter only. A Samala Snanam expresses the fact of its being immersed in oil and clarified butter. The composition, known as the Tri Madhuram (the three sweets), consists of honey, juice of sugar-cane and thickened milk, and a bathing of the divine image of Vishnu in it, should be deemed as one of the best of peace-giving rites. A mixture

composed of oil, clarified butter and sugar-cane-juice, and used for the same purpose as the above, confers prosperity on the performer of the ceremony. An unguent made of the three white substances (Trishukla) *viz.*, camphor, Ushira, and Sandal, as well as the one composed of Sandal, Agollochum, Camphor, Musk, and Saffron, applied by a votary on the body of an image of Vishnu, enables him to witness the realisation of all his heartfelt objects (14—20).

O thou son of Bhrigu, the three cooling substances usually made use of in a worship of Vishnu, and technically known as the Trisheetas, are the Jati fruits, camphor and sandal. O thou foremost of the race of Bhrigu, articles of five different colours such as the yellow, the grey, the white, the black and the red, are usually employed in the service of the abovesaid deity. The three white articles are the Utpala, the lotus and the Jati flowers. Saffron, the red lotus, and the red Utpala flowers form the three red and so on. By worshipping the god with lighted lamps and burningi incense-sticks, a man is enabled to enjoy god's peace in life. The Brahmanas should perform a Homa ceremony in such a connection, in a quadrilateral fire-hole, and respectively pour a hundred thousand, or a million libations of barley, sesamum, paddy and clarified butter on the sacrificial fire, and thereafter worship the planets with the Gayatri Mantra, whereby the greatest bliss would be brought about (21—24).

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CHAPTER CCLXVIII.

PUSHKARA said:—The celebration of the king's birth-day, should be observed, each year, in the month of his

nativity and on the day marked by his natal asterism. The king should worship the Sun-, and the Moon-, god, each month, on the occasion of the former's passing over to a new sign of the zodiac. For four months, the god Hari, manifest in the shape of the holy Augusta, should be worshipped with festivities, since the rising of the constellation of that name,—the festivities continuously lasting for five days only (1—2).

In the month of Bhadra (Prosthapad) and commencing from the day of the first phase of the moon's increase, a mansion should be caused to be built in honour of the god Indra, to the east of the royal mansion, and a flagstaff should be raised at an angle of the house, and the lord of the celestials and his queen of immortal youth, should be worshipped on the occasion. The post should be taken to its proper place, on the day of the eleventh phase of the moon's increase, the performer of the ceremony observing a fast that day. On the day following, the flag should be unfurled from the top of the mast, and the lord of the celestials and his beloved Shachi, should be invoked and worshipped in the sacrificial pitcher, covered over with a piece of cloth, and the following prayer should be recited. "Thou hast come into being in this pitcher, O thou god of the gods. O thou the wielder of a splendid destiny, grow from day to day, O Indra, in thy full vigour of immortal youth, O thou the killer of the demon Vritra,—O thou who destroyest the enemies of light. Thou art the eternal god, the absolute sovereign divinity given to the good of all created beings, the infinite energy, the all pervading reality, the promoter of fame and victory. May the eternal gods, O Shakra, strengthen thy arms and increase thy prowess which shows itself in seasonable and goodly showers of rain. May the gods Brahma, Vishnu, Mahesha, Kartickeya, Vinayaka, the Adityas, the Vasus, the Rudras, the Sadhyas, the Bhrigus, the quarters of the sky, the Maruts, the Lokapalas, the

planets, the Yakshas, the mountains, the rivers, the oceans, the goddess of fortune, the Earth-goddess, the goddesses Gouri, Chandika and Sarasvati, spread thy conquest and glory. O Shakra, O thou the beloved husband of matchless Shachi, may I be blest through thy victory, and may the Brahmanas, kings and the people at large, be benefited by thy conquest. Through thy grace, verdure covers the bosom of this gladsome Earth, and corn grows in abundance in the field. May peace reign supreme all over the universe and the evil hide its face for good!" By worshipping the god Indra with the abovesaid Mantra, a king is sure to ascend heaven after death (3—13).

A picture of the goddess, Bhadrakali, should be worshipped in the month of Ashvina, with a view to achieve success in all departments of life. Similarly, the bow, the banner, the umbrella, as well as the royal arms and other insignias of royalty, should be worshipped on the day of the eighth phase of the moon's increase in the same month. The votary should keep a vigil in the night following the day of worship, which should be repeated on the morrow, and the goddess should be addressed as follows : " O thou goddess Bhadrakali, O thou Supreme Durga, O thou goddess Durga who deliverest all beings from dangers and difficulties, O thou the invincible energy presiding over the three worlds, O thou dreadful, undaunted energy of the supreme Absolute, grant me victory" (14—15).

Now I shall deal with the rite of Nirājanam, (a ceremonial farewell to a king before starting on a military expedition), which should be performed in a chamber, situate at the north-east angle of the palace. Three triumphal arches should be erected before the chamber of ceremony, and the gods should be constantly worshipped therein. The gods Brahma, Vishnu, Sambhu, Indra, the fire-god, the Wind, Vinayaka, Kumara, Varuna, Dhanada, Yama, the Vishvedevas, Vaishvanara, the eight celestial elephants who guard

the eight approaches of the sky, such as Kumuda, Airavata, Padma, Pushpadanta, Vamana, Suprita, Anjana, and Nila, should be worshipped in the chamber, during the stay of the sun at the mansion of the asterism Svati, first commencing from the day of the former's leaving the asterism Chitra and passing over to the sign of Virgo. The priest should pour libations of clarified butter on the sacrificial fire, mixed with oblations of sundried rice and sesamum orientale, worship the sacrificial pitchers filled with consecrated water, and stowed in due order on the sacrificial platform, and wash the royal horses and elephants with the contents thereof.

The horses should be first bathed and then the elephants should be taken out of the royal stud through the portal arch of the palace, but not beyond the first or the principal gate-way leading to the palace, and should be paraded within the enclosures of the palace-grounds. Then the royal arms and the insignias of his sovereign authority should be worshipped in the chamber of the castle (16—22).

The god of oceans (Varuna) should be worshipped under the auspices of the asterism presided over by the same deity, and offerings should be made to the malignant spirits on the night following the day of the worship. The king should keep at his home during all the time the sun would be at the asterism of Vishakha (the sixteenth lunar mansion), when the royal animals and vehicles should be decked and decorated with ornaments. The arms and insignias of royalty should be worshipped on the occasion, and then placed under the charge of the royal equerry and the commissioned custodians of the same. The royal astrologer should then consecrate the royal arms and the emblems of his kingly office, such as the elephant, the horse, the umbrella, the sword, the bow, the trumpet, the banner and its rod, and then place them on the back of the royal elephant. The royal priest and the astrologer should then ride on the elephant and drive out through the principal gate-way.

Then the king, riding on a consecrated elephant, should offer oblations to the gods, and circumambulate the palace grounds, illuminated by flash-lights shed by the fire works round the horizon. Then the king, humble and self-controlled, should drive out on his elephant, accompanied by his four army corps, the different regiments and squadrons shouting victory to his self and standard. Thus having returned home, he should offer libations of water to the gods. The peace-giving rite described above, consists what is technically known as the Nirajanam, which materially contributes to the prosperity of a king, and inspires terror in the hearts of his enemies and antagonists (23—30).

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CHAPTER CCLXIX.

PUSHKARA said:—Now I shall narrate the Mantras with which the royal umbrella should be consecrated, and victory is sure to follow from worshipping it with them. “May thy splendour and majesty grow from more to more every day, with the dynamics of truth which is the essence of the god Brahma, and the light and energy that burns within the suns and moons, and the force that moves in the spirit of the mighty Water god. May thy paramount authority be consolidated more and more every day, O thou the Royal Umbrella, the source, the centre of all nobleness and lofty aspirations. May the king repose in health and victory beneath thy blissful shade, as the earth rests in bliss under the shadow of a pregnant rain-cloud. O thou grey-coloured emblem of law and order, O thou whose lustre resembles the mellow bean

of a snow-ball or autumn-moon, O thou who art born of the race of Gandharvas, mayst thou never defile the race of our sovereigns. Increase in majesty and splendour, O thou the Royal horse, with the undying truth which is the self of Brahma, with the immortal energy that burns in the sun and moon and fire, with the pieties and penances that have made their sanctuaries in the hearts of the holy sages, with the annihilation of animal propensities that characterises Rudra, and with the force that sets the winds in motion. Recollect thy royal birth, O thou horse, the metamorphised son of a sovereign, and the gem Koustabha that was churned out of the primeval ocean with thy honoured self. The sin that appertaineth to a killer of a Brahmana, the sin that is incidental to a patricide or matricide, the sin that sticketh to the cursed throat of a liar, making a false claim to a plot of ground, the sin that dogs the fugitive foot-steps of a cowardly Kshatriya, showing his back to his enemies in battle, may never lie on your lofty head, and may they fly before thy bold and courageous front. In road, in battle, may you never belie your noble origin and descent, and may you kill the enemies of your royal master in battle, and live happily with him in his service" (1-9).

"I lay myself at thy feet, O thou lord of the celestial birds, O thou Guruthmana of mighty pinions, O thou son of Vinata who sittest perched on the standard of Narayana, and movest like a banner before the armed hosts of the lord of the celestials. Lead me to new victories every day, O thou whose movements are swifter than those of the wind. O thou immense-bodied quaffer of divine ambrosia who destroyed the serpents and the enemies of god-head in battle, and didst steal away the bowl of nectar for the benefit of the universe. Fill in the ranks of any battled legions, O thou god of matchless prowess. Never leave my lines, O thou invincible spirit of immense agility. Protect me and my soldiers, clad in mailed armours, O thou whom the

supreme Vishnu appointed to shield the person of the celestial king, and burn the ranks of my hostile forces" (10—13.)

The eight elephants known as, Kumuda, Airavata, Padma Pushpadanta, Vamana, Supritaka, Anjana and Nila, are of divine origin. Their sons and sons' sons such as, Bhadra, Manda, Mriga, etc., multiplied themselves in the forests of the earth. "O you royal elephants, recollect your divine progenitors and the celestial blood that courses in your veins. May the Vasus, the Rudras, the Adityas, and the Maruts protect you all. O thou king of the elephants, protect thy sovereign master and rigidly discharge the obligation he has laid thee under. May the king of the gods riding on his mighty Airavata (elephant), follow thee in battle and guard thy rear. Win victory in battle and enjoy perpetual health. May you wax as hot in battle as thy divine cohort Airavata. May you acquire beauty from the moon-god, strength from Vishnu, energy from the sun, speed from the god of wind, steadiness from mountains, victory from Rudra, and fame from the god Purandara. May the divine elephants with their respective celestial riders, protect thee in battle. May the Ashvinis, together with the Muruts, the Gandharvas, the Vasus, the Rudras, the immortal sages, the wind, and the moon-god protect thee in all the quarters of the globe. May the Nagas, the Kinnaras, the Gandharvas, the Yakshas, the ghosts, the planets, the Pramathas, the presiding deities of malignant spirits, and the Matricas, the god Indra, the Commander-in-Chief of the heavenly forces, and the god Varuna strengthen thy limbs with their respective essences, and burn down to ashes the battled hosts led by the enemy of this victory-seeking monarch" (14—22).

"Recollect the debt you owe to thy sovereign, O streamer, float in victory and gladness to-day, as thou didst flutter in battles which led to the falls of Kalanemi, Tripura, Hiranya-

Kashipu, and other demons. May the ornaments with which the enemy's standard has been decorated, fall to the ground, struck by thy unbearable energy. May the enemies of the king be totally annihilated, affected by thy blue, and white, colours. May pestilence and virulent epidemics break out in the ranks of the enemy's forces, and may Putana, Revati, Lekha, Kālarātri and other monstresses follow in their wake and devour them all" (34—28).

"O sword, the god Sharva created thee of yore in the great religious sacrifice known as the Mahayajna, and out of the essence of the universe. The eight appellations by which thou art known are, (1) Krishna, (2) Shrigarbha, (3) Vijaya, (4) Dharmapala, (5) Asi, (6) Khadga, (7) Tikshna-Dhara and (8) Durasada. O thou destroyer of the evil disposed, O thou, who dost neutralise the effects of bad dreams, O thou, whose colour resembles the hue of a blue lotus, these are the eight epithets given to thee by the god Shambhu of yore. Remember when thou wert manifest in the shape of the god Nandaka, O thou, whose entire length exceeds the measure of thirty fingers (Nistrinsha). Thy nativity is marked by the asterism Krittika, the god Maheshvar is thy preceptor, thy body is made of gold, and the god Janardana is the presiding deity of thy existence. Protect the king, O Sword, with all his household and subject-people and army. Out of thee, the universe has evolved into its present shape. I make obeisance to thee, O thou sinless one, O thou who dost help thy votaries to bring a battle to a glorious and happy termination. O thou, who dost protect the soldiers as a mailed coat, save my honour, army and prestige to-day, I am a fit object of thy pity" (29—34).

"O thou trumpet, whose dreadful flourishes strike terror into the hearts of one's enemies, dost thou add to the signal glory of the royal arms. As the mighty tuskers rejoice at the deep rumbling sound of a rain-cloud, so may the thrilling peals of thy soul-stirring notes fill our men with joy,

animation and a maddening thirst for martial glory. As a timid and forlorn wife trembles in her lonely bed, at the clap of thunder in a dark and drizzling night, so may our hostile army tremble at thy fatal or death-dealing note" (35—37).

Each year, the royal arms and insignias should be worshipped by repeating the above-said Mantras, which should be used as well on the occasion of a royal inauguration by the king's astrologer. Similarly, the image of the god Vishnu should be consecrated with the offerings of blankets, etc., dedicated to his divine use (38).

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CHAPTER CCLXX.

PUSHKARA said:—O thou foremost of the twice-born ones, the god Brahma employed the Mantra known as the Vishnu Panjaram, for the protection of the god Shankara, bent on killing the demon Tripura. Again the same Mantra was used for a similar purpose by Vrihaspati, in connection with Indra's setting out on a war against the demon Vala, in which the latter was slain. Now I shall describe the real nature of the incantation to be practised on the occasion, and the Mantras that are to be used in connection with the same (1—3).

The god Vishnu, wielding a discus in his hand, should be contemplated as occupying the eastern portion of the circle of incantation (Mantra Chakra), the mace-wielding Hari as situated at its south, the god Vishnu holding a bow in his hand, as occupying the western part of the circle round the warrior, the god Janardana with a sword in his hand in the north, the god Hrishikesh at the angular points of the circle, and the god Janardana as occupying their intervening

spaces. Similarly he should contemplate the god Vishnu, manifest in the shape of Kroda, as filling in the ground he stands upon, and the god Nrisinha as pervading the span of heaven above his head. Then the following Mantra should be repeated :—The discus Sudarshanam, burning with the effulgence of the mid-day-sun, is revolving over my head. May its scorching and unbearable light, kill the ghosts and monsters that are conspiring to bring about my destruction. May the mace of the god, resplendent as the sun of the millennium, or burning with the glow of living fire, kill the demons, monsters, Pishachas and Dakinis that are concocting evils for my ruin. May the bow of the god Vasudeva, cast ruin and confusion broadcast among the ranks of my enemies, and men, and Kushmandas and Pretas and fiendish creatures that are brewing mischief for my fall. May the sworn brotherhood of demons be defeated, frustrated and dispersed by the moon-shine-lustre of the irresistible sword of Vishnu, as serpents are routed by the mighty presence of the invincible Guruthmana. May all the Kushmandas, Yakshas, Daityas, Nishacharas, Pretas, Vinayakas, wicked men, lions, tigers, serpents and birds of prey, change their vicious nature, and be amiably disposed towards me. May all those who are practising dreadful incantations to obliterate my memory, or to deaden my intellectual faculties in general, as well as the Kushmandas who are attempting to deprive me of my comforts and enjoyment, or to screen my signs of auspicious omen, perish root and branch, struck by the almighty discus of Vishnu. May my body, mind and senses harmoniously act in healthy unison, through the favour of the ever-kind Vasudeva" (4—13).

"The god Hari is guarding me both at the back and the front. The god Hari is protecting me at the north and the south. Thou art the infinite, worshipful, changeless god. The man who bows down to thee, knows no affliction. The god Keshava is identical with the supreme Brahma. The

universe is the embodied self of the god Hari. I, with a whole heart, sing the name of the god. May my three sorts of sin be pardoned" (14—15).

CHAPTER CCLXXI.

PUSHKARA said:—The Mantras as contained in the Rik, Atharva, Saman and Yajur Vedas number hundred thousands in all. They were divided into two main branches, viz., Ashvalayana, and Voudhayana. The ten thousand Mantras contain two thousand Brahmanas. The holy sages Dvaiipayana, etc., remembered the Rikveda. The Yajurveda contains one thousand nine hundred and ninety-nine Mantras. The ten thousand Brahmanas are divided into eighty six branches, such as the Kanya, Madhyandini, Kathi, and Madhyakati, etc. The Shakhas (branches) known as the Maitriyani, Taittriya, Vaishampayanika, etc., belong to the Yajurveda. The first Shakha, belonging to the Sama Veda, is called the Kouthumi, the second is known as the Atharvayani, and the four Ganas are the Aranyakas belonging to it. The Ukthas and the Mantras such as the four Uhas number nine thousand in all. The Brahma Sankatas number hundred and four in all, out of which twentyfive appertain to the Sama Veda (1—8).

The sages, such as Shounaka, Pippalada, Munchakesha, Sumanta, Javali, etc., were the first rhapsodists who sang the verses of the Atharva Veda. The holy Vyasa, an incarnation of the Supreme Brahma, divided the Vedas into different groups or Shakhas, each containing ten thousand and six hundred Mantras and a hundred Upanishads. The god Vishnu, manifest in the shape of the holy Vyasa, also

composed the books known as the Puranas and the Itihasas. The six sages such as Suta, Lomaharsana, Sumati, Agni-Varcha, Mitraya, Shanshapayana, Kritavrata and Savarni, having received the Puranas from the holy Vyasa, became his disciples. The sages, such as Sanshapayana, etc made Sanhitas of the eighteen Puranas, such as the Brahma, etc. The god Hari who is beyond all illusion, and of whom has evolved out this illusory universe, and who though shapeless, sometimes assumes a definite form, and who is the fountain source of all knowledge, is the pervading spirit of the present work (Agni Puranam). A man by worshiping and singing hymns in praise of the god (Vishnu), is enabled to enjoy all the creature comforts in this life, and to work out his salvation in the next (9—17).

The Almighty, ever victorious Vishnu, is manifest in the fire and in the sun. As fire, he serves as the mouth of the gods, by receiving the libations offered in the course of a sacrifice. The god (Vishnu), as manifest in the shape of the religious sacrifice, forms the theme of the Vedas and the Puranas. The present work (Agni Puranam) is the best of all shapes that had ever been assumed by the infinite Vishnu. The god Janardana is the author and hearer of the present Agni Puranam. Therefore, the present work is full of the essence of all the Vedas, and ranks supreme among its sister compositions. The Agni Puranam is replete with all knowledge worth acquiring, is holiest of the holies, and is great with the infinite greatness of the god Hari. One in quest of wisdom, should read and hear the verses of the present work recited, whereby he will gain proficiency in learning, since it (Agni Puranam) is but another manifestation of the god Hari running through all as universal soul. The seekers of beauty, wealth, kingdom, virtue, fame, learning, cow, village and attributes of good fortune in general, are sure to attain their respective objects of solicitation by a single perusal of the present work. The Agni

Puranam grants salvation to those who earnestly strive for liberation of their encaged souls, whereas by going through it, the worst sinners may purge off the sins that lie thick on their souls (18—22).

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CHAPTER CCLXXII.

PUSHKARA said:—The Puranam, which the god Brahma narrated of yore and which contains fifty thousand verses, is known as the Brahma, and a man, seeking a residence in heaven after death, should make a gift of it to a Brahmana, together with the gift, falling under the category of Jala Dhenu, on the day of the full moon in the month of Vaishakha. The work, entitled the Padma Puranam and which contains twelve thousand verses, together with a cow, should be given to a Brahmana under the auspices of a similar moon in the month of Jaistha (1—2).

The holy sage Parashara narrated the Puranam known as the Vaishnava, dealing with incidents that occurred in the cycle of time called the Varaha Kalpa, and containing twenty thousand verses. A gift of the above-said work together with the articles forming the gift of Jala-Dhenu should be made over to a Brahmana on the day of the full moon in the month of Ashada, whereby the giver would go to heaven after death. The Puranam narrated by the god of wind and known as the Vayaviya Puranam, which contains fourteen thousand verses and deals with incidents of the age known as the Shveta Kalpa, and the virtues and rules of conduct that ought to have been followed and observed in that cycle of time, is a favourite work of the god Hari. This sacred work should be caused to be copied out and

presented to a Brahmana, on the day of the full moon in the month of Shravanā, together with the articles which form the gift of Guda Dhenu. The Puranam which begins with the Gayatri* and contains eighteen thousand Slokas and Mantras which describes the fall of the demon Vritra and the annals of the cycle of time known as the Sarasvati Kalpa, and wherein the articles of faith and rules of conduct have been fully discussed is known as the Bhagavatam. A copy of the work should be presented to a Brahmana on the day of the full moon in the month of Bhadra, (Prosthpad), together with the gift technically known as the Golden Lion (3—7).

The Puranam in which the holy sage Narada discussed the rules of conduct that prevailed in the cyle of time known as the Vrihat Kalpa, and which contains twenty five thousand and verses in all, is known as the Naradeyam Puranam. A man by making gift of a copy of such a work, together with a cow to Bramhana, attains the highest religious merit in life. A copy of the work, entitled the Markandeyam Puranam, and which is composed of nine thousand verses, should be presented to a Bramhana on the day of the fool moon in the month of Karticka. The Puranam which the god of fire narrated to the holy sage Vashishtha, and which contains twelve thousand verses, is known as the Agni Puranam. A copy of this wonderful work which is replete with informations on all subjects worth-knowing, should be given to a Bramhana under the auspices of a full moon in the month of Magha, whereby the giver would attain all his heartfelt objects. The Puranam which owes its origin to the Sun-god and which Bhava narrated to Manu and which deals in fourteen thousand verses with the incidents which are to come, is known as the Bhavishya Puranam. A copy of the said work together with a quantity of treacle, should be made

* धात्रास्तेन सदा निरसकुडुकं सत्यं परं द्वौमहि । भागवतम् ।

over to a Brahmana in the month of Pousha. The Puranam narrated by Savarni to the holy sage Narada, and which deals with the history of Rathantara and the Varaha-manifestation of Vishnu, is known as the Bramha-Vaivarta-Puranam. A man by presenting a copy of the abovesaid work to a Bramhana in the month of Phalgun, ascends the region of Bramha. The Puranam in which the god Maheshvara, wrapped up in the flame-manifestation of his divine self, laid down the rules of conduct to be observed in the fiery cycle of time (Agneya Kalpa), and which is composed of eleven thousand verses, is known as the Linga Puranam. A copy of the abovesaid work, together with the gift falling under the category of Tila-Dhenu, should be made over to a Brahmana in the month of Phalgun, whereby the giver would ascend the region of Shiva, after death. The Puranam narrated by the god Vishnu, and which deals with the doings of the Varaha-manifestation of his own self on earth, is known as the Varaha Puranam. A copy of the abovesaid work, together with a golden image of the celestial Garuda, should be gifted to a Bramhana in the month of Chaitra, whereby the giver would attain the beatitude of the god Vishnu. The great Skanda Puranam was narrated by the god Skanda, and contains eighty-four thousand verses. The Vamana Puranam which is replete with the anecdotes of the earthly life of the god Hari, is composed of ten thousand verses. A copy of the work, dealing with all sorts of pious acts, should be presented to a Bramhana on the occasion of the sun's passing over the point of autumnal equinox. The Kurma Puranam narrated by the great tortoise-manifestation of the god, contains eight thousand verses, and deals with the history of the king Indradumnya. The Matsa Puranam narrated by the fish incarnation of Vishnu to Manu in the cycle of Time known by the same epithet (Matsa Kalpa), contains thirteen thousand verses. A copy of the book should be presented to a Bramhana under the auspices of Vishnu.

together with a golden image of the fish incarnation. The Garuda Puranam narrated by the god Vishnu in the cycle of Time known as the Tarksha Kalpa, contains eight thousand verses and describes the birth of Garuda out of the egg of the primordial universe. A copy of the work should be presented to a Bramhana together with a Swan of gold. The Bramhana Puranam narrated by the god Bramha and describing the glory of the universe, contains twelve thousand verses, and copy of the work should be presented to a Bramhana as well (12—23).

The reader of the Mahabharatam should be worshipped with garlands, perfumes and wearing apparels as he would finish reading each canto (Parva) of that great epic, and the Brahmanas should be sumptuously feasted with Payasa on the occasion, as well as cattle, gold and proprietary right in lands and villages, should be given to the Brahmanas at the end of each canto. The readers of the book (Mahabharatam) wrapped in a silk cover and placed in a sacred receptacle, should be worshipped at the end of its entire recital. Nara, and the god Narayana should be likewise worshipped on the occasion with flowers, etc. The Brahmanas should be propitiated with gifts of cow, boiled rice, gold, land, and a sumptuous repast. The different sorts of gems as well as the gifts known as the Mahadanam, should be made over to the Brahmanas within the first two or three months of the end of the recital. The Brahmanas who had been present in the assembly of recitation and heard the entire work recited from beginning to end, should be presented with gifts on the occasions of the sun's changing its course. O thou twice-born one, those who had heard it recited should make gifts to the Shravakas (Listeners). A man by making gift of a work of Itihasa, or of one belonging to the Pouranic literature, enjoys a sound and unbroken health in life and ascends heaven and attains salvation after death (24—29).

CHAPTER CCLXXIII.

SAID THE GOD OF FIRE:—Now I shall narrate to you all about the dynasties of kings and sovereigns who belonged to the solar or the lunar race. The god Hari begat the lotus born Brahma, who in his turn begat the holy sage Marichi, the father of the patriarch Kashyapa,—the god of day being the son of that patriarch. The great luminary married Sanga, Prabha, and the daughter of Raivata. He begat Revantam on his last-named queen, Pravatam on Prabha, and Manu and the twins Yama (the god of death) and Yamuna (the presiding goddess of the river of that name). The shadow queen of the god (Chhaya) in her turn gave birth to Vaivasvata Mann, Visti, the daughter named Tapati, and Shani (the patron deity of the planet Saturn). The Ashvinis on the other hand, were the sons of the sun-god by his queen Sanga (1—5).

The Vaivasvata Manu had eight sons, each of them, his peer in majesty and prowess who ruled the kingdom of Ayodhya and were named Ikshaku, Nabha, Dhrista, Sharyati, Narishyanta, Pranshu, Dista, Sattama, Karusha, and Prishadra. Ila was the name of the daughter of Manu, and Budha, (the presiding deity of the planet Mercury) begat Pururava on her. After the birth of Pururava, Ila became the wife of Sudumuna, Sudyumna begat the three kings. Utkala, Gaya, and Vinatashva on her. Utkala became the king of the territory named after him, the country of the west was allotted to the share of his brother Vinatashva, while Gaya who ruled the different quarters of the globe, established his capital in the city since memorable after his name. Sudyumna obtained the kingdom of Pratisthanam by the advice of the holy Vasistha. Thereafter Sudyumna made over the kingdom to Pururava (6—10).

The Shakas were the sons of Narishyanta. Vaishnava and Amvarisha were the sons of Nabhaga, whereas the race of Dharashtaka first started from the king Dhrishta. The kings Sankalpa and Anarta were the sons of Sharyati, while Revata was the son of Anarta, who became the ruler of the country named after him and established his capital in the city of Kushasthali (11—12).

The virtuous Raivata Kukudmin was the eldest of the hundred sons of Reva, and hence ascended the throne of Kushasthali. Kukudmin in the company of his wife went to hear the song of the great Bramhan, and his soul became so deeply wrapt in music, that cycles after cycles of time rolled on earth quite unheeded and all the time passed as one moment. But the trance broke, and Kukudmin hastily repaired to his capital, followed by the Yadavas. His capital was at Dvaravati the city of many palaces (*lit.*, doors), well-guarded by Vasudevas and others at the head of the Bhojas, the Vrishnis, and the Andhakas. Kukudmin gave his daughter Revati, the virgin of spotless beauty, in marriage with Valadeva, and subsequently practised austere penances on the summit of the mount Meru, whereby he ascended the region of Vishnu (13—16).

The two Vaishya sons of Nabhaga took to the life of a Bramhana, while the Kārushas, the sons of Karusha elected to remain Kshatriyas and were invincible in battle. The sons of Prishadhra who killed a cow of their spiritual preceptor, were degraded to the low status of a Shudra. Ikshakku the son of Manu, begat Vikukshi, who in time graced the royal throne of heaven. Kukutstha was the son of Vikukshi. His son was Suyodhana. His son was Prithu. His son was Ayus. His son was the redoubtable Yuvanashva. His son was Shravanta and his capital was in Shravanti and his capital was situated in the east. His son was Vrihadashva. His son was Kuvalayashva. The latter prince formerly known by the name of Dhundhu was invested

with the dignity of a Dhundhumara. Dhundumara had three sons, *viz.*, Dridhashva, Danda and Kapila. Haryashva and Pramodaka were the sons of Dridhashva (17—22).

Haryashva begat Nikumbha, whose son was Sanhatashva. His sons were Akrishashva and Ranashva. Ranashva begat Yuvanashva whose son was Mandhata. Mandhata had two sons, *viz.*, Purukutsa and Muchukunda. Purukutsa begat Trasadasyu and Sambhuta on his queen Narmada. Sambhuta was the father of Sudhanva, who in his turn begat Tridhanva. His son was Taruna. His son was Satyavrata. His son was Satyaratha. His son was Harishchandra. Harishchandra begat Rohitashva, and Rohitashva begat Vrika. Vrika, begat Vahu. Vahu begat Sagara and his queen Prabha gave birth to sixty-thousand sons. Bhanumati gave birth to Asamanja. The sons of Sagara were killed by the god Vishnu, while engaged in excavating the nether region. Asamanja begat Anshumana. His son was Dilipa. His son was Bhagiratha who brought down the Ganges on earth. His son was Nabhhaga (23—30).

Nabhhaga begat Amvarisha. His son was Sindhu-Dvipa, His son was Shrutayu. His son was Rituparna. His son was Kalmashapada who begat Sarvakarma. Sarvakarma begat Anaranya, who begat Nighna, who begat Anamitra, whose son was Raghu. Raghu begat Dilipa. His son was Aja. Aja begat Dirgha Vahu and Kala, who begat Ajapala, whose son was Dasaratha (31—34).

Dasaratha had four sons, all born of the essence of the Supreme Bramha and who were the incarnations of God. Rama was the eldest of them all, and killed the demon king Ravana of Lanka, and so became the foremost of his race. Rama ruled the kingdom of Ayodhya, and his life forms the theme of the immortal epic of Valmiki, composed at the request of the holy Narada. Rama begat Kusha and Lava on his beloved Sitā. Kusha begat Atithi whose son was Nishada. Nishada was the father of Nala, whose son was

Nabhoh. Nabhoh begat Pundarika. Pundarika begat Sudhanva. Sudhanva begat Devanika, whose son was Ahinashva who begat Sahasrashva. Sahasrashva begat Chandraloka. Chandraloka begat Tarapida, whose son was Chandra Giri. Chandra Giri begat Bhanuratha, and Bhanuratha begat Shrutayu. The kings enumerated above were the descendants of Ikshaku and belonged to the Solar race (35—39).

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CHAPTER CCLXXIV.

SAID THE GOD OF FIRE:—Now I shall enumerate the names of kings who belonged to the lunar race, and a perusal of whose history tends to absolve the reader of all impieties. The god Brahma came into being on the mystic lotus flower that sprang from the umbilical region of the Supreme Vishnu. Brahma, begat Atri. Atri begat Soma (the Moon god) who performed a Rajshuya sacrifice and made over his proprietary right to the three worlds, to the preceptor as his remuneration (Dakshina) for officiating thereat. As the Moon god was rising out of the primeval ocean, just having finished his bath after the sacrifice, behold, the damsels of heaven (*lit.*, the goddesses) who were always eager to feast their eyes with his matchless beauty, were smitten with the arrows of Cupid at his presence. Passion clouded their sense of dignity, and they all surrendered their honour and matronly virtues to the Moon-god. The goddess Lakshmi forsook the bed of Narayana and nestled herself round the neck of the beautiful Moon. And so did Dyuti forsake her lord Bhivavasu, and Pusti her wedded lord (the god of fate), and Prabha her god of day, and Kuhu her fire-god and Kirti her

husband Jayanta, and Dhriti her husband Nandi, etc., and all bartered away their honour for the beauty of the god. The Moon-god ravished them all, nor could the husbands of the goddesses dissuade him from the act with their arms and curses, as by the merit of the Rajshuya sacrifice he had paramount sway over the seven worlds (1—7).

But by a subterfuge, the gods managed to bring about his downfall. Proud of his irresistible charms, the Moon-god had taken a fancy of the beautiful Tara, the wife of the holy Vrihaspati (Jupiter), the preceptor of the gods, and seduced her away from the custody of her lawful husband. Jupiter would have avenged the insult done to his house, had not a war broke out between the gods and the demons, regarding the possession of stars and constellations that had taken advantage of the interregnum that followed, and had made head to an open revolt. The universe shook to its very core, when the god Brahma intervened, pacified the wrath of Ushana and gave the beautiful Tara to the holy Angirasa, Vrihaspati, who had found her to be near her time with the child, asked her to be safely delivered thereof. Tara gave birth to a male child, all effulgent with celestial beauty, who gave himself out, on delivery, as the son of the Moon-god. This son of the Moon-god is known as the Budha (Mercury). Budha begat the king Pururava, whom the nymph Urvasi had elected to marry at the cost of an exile from heaven (8—12).

O thou foremost of the holy sages, the king enjoyed the beauty of the nymph for five, six, seven, eight, nay for fourteen thousand years together and the sacrificial fire, which had been manifest in three different shapes, was then reduced to one, a circumstance which ushered in the cycle of Time, known as the Treta. Whereupon, the king began to practise austere penances, and was ultimately merged in the essence of the Supreme God. The king Pururava had eight sons by his nymph-queen, named Ayu, Dridhayu,

Ashvayu, Dhanayu, Dhritimana, Vasu, Divigata, and Shatayu. Ayu had five sons, *viz.*, Nuhusha, Vriddha, Sharma, Raji, Darbha, and Vipapma. Raji, by the grace of Vishnu had a hundred sons known as the Rajeyas. In the war that broke out between the gods and the demons, the gods asked Raji for help, wherein he killed the demons.

The king Raji made over his own kingdom to the god Indra and ascended the heaven thereafter to fight his demon-foes. In the interim the sons of Raji revolted and ousted the lord of the celestials of his assigned territories; whereupon Vrihaspati, the spiritual guide of the celestials, pacified the wrath of the malignant planets, recovered the lost possessions of Indra, and made them over to him in due time. The sons of Raji were degraded in their social status and took to demeaning professions (13—19).

King Nahusha had seven sons, *viz.*, Yati, Yayati, Uttama, Udbhāva, Sharyati, and Meghapalaka. Yati led the life of celibacy, and while yet a boy took to the wilderness, to practise austere penances and afterwards became merged in the essence of Hari. Devayani, the daughter of Shukra (the planet Venus) was joined in lawful wedlock with Yayati. The king Yayati was afterwards wedded to Sharmistha, the daughter of Vrishaparva, on whom he begat three sons in succession. Yadu and Turvasu were the sons of Yayati by his queen Devayani, while Sharmista gave birth to Druhya, Anu, and Puru, of whom Yadu and Puru became the founders of royal dynasties (20—22).

CHAPTER CCLXXV.

SAID THE GOD OF FIRE :—Yadu had five sons, named Nilanjika, Raghu, Krostu, Shatanjit, and Sahasrajit of whom, Sahasrajit was the eldest. Shatajit had three sons, *vis.*, Haiheya, Venuhaya and Haya. Haiheya begat Dharma-netra whose son was Sanhana. Sanhana begat Mahima whose son was Bhadrasena. His son was Durgama. His son was Kanaka. His sons were Kritavirjaya, Kritagni, Karaviraka, and Kritanja. Kritavirja begat Arjuna, the memorable Kartavirjarjuna of the Pouranic literature. Arjuna practised austere penances and obtained the boons of sovereignty of the seven continents of the earth, possession of a thousand arms, and invincibleness in battle, on condition that he would meet his doom at the hand of the god Vishnu in the event of his living an unholy life. The king, (thousand-armed) Arjuna performed ten thousand religious sacrifices. The very mention of his name was enough to hold the thieves and robbers in check. His powerful hands could be perceived everywhere in the realm, and a thing left on the road was as much as safe as it would have been, if kept in a strong room. In the merit of gift, in penances or in the performance of religious sacrifices, in prowess, in learning or in wisdom, no king can be reckoned a peer of the redoubtable Kartavirjarjuna (1—8).

Of the hundred sons of Krita-Virja, the five named as Shurasena, Shura, Dhrista, Krishna and Jayadhvaja were the most famous, and their names only have been handed down to posterity. Jayadhavaja begat Talajangha. The sons of Talajangha formed the race of the Haiheyas, which was divided into five main clans or branches, such as the Bhojas, the Avantas, the Vitihotras, the Svayam-Jatas, and th-

Shoundikiyas. Vitihotra begat Ananta, and the name of his son was Durjaya (9—11).

Now I shall give you a history of the race of Krostu, in which the god Hari was incarnated. Vrijinivana was the son of Krostu. Vrijinivana begat Svaha, whose son was Rusudga. His son was Chitraratha, who begat Shashavindu, who was a staunch votary of the god Hari. Of the hundred thousands sons of Shashavindu, all famed for their intelligence, valour, personal beauty and generosity, the foremost was Prithu-Shrava who begat Suyajnaka. The latter begat Ushana. His son was Titikshu. His son was Marutta. His son was Kamvala-Vahri. Thence followed a line of fifty kings, known as the Rukma-kavachas (of golden mail), and belonging to the race of Rukma, of whom Havira, Jayamagha, and Papaghna were the foremost. Jayamagha was over-fond of his wife and was an oxorous sovereign. Vidarbha was the son of Jayamagha by his queen Shaivya. His sons were Kashika, Lomapada and Kratha. Lomapada begat Kriti. Chedi was the son of Koushika, from whom the race of kings, known as the Chaidyas had sprung. Kratha the son of Vidarbha begat Kunti, whose son was Dhristaka. His son was Nidhriti. His son was Udarka (12—19).

Then Vyoma, the son of Dasharha became king, whose son was Jinsuta. His son was Vikala. His son was Bhimarratha. His son was Avaratha. His son was Dridha-Ratha. His son was Shakuni. His son was Karambhaka. His son was Deva-Rata. His son was Deva-Kshetra. His son was Madhu. His son was Dravarasa. His son was Puruhuta. His son was Jantu, whose son Satvta was a virtuous and powerful monarch of the race of Yadu. Satvata had four sons named Bhayamana, Vrishni, Andhaka, and Devavridha, from each of whose loins has started a long and mighty race of kings (20—24).

Deva-Vridha had a son named Vabhru, and the following distich in his praise is still current among men. "The king

Deva-Vriddha is like the gods, and his son is the foremost of human beings. His virtues are equally trumpeted in regions which acknowledge his sway, as well as in those which are far remote.' The king Vaishru had four sons such as Vasudeva-Kukkura, Bhajamana, Shini and Kamvai-Vaharisha. Dhrishnu was the son of Kukkura. His son was Dhriti. His son was Kapotaroma. His son was Tirthi. His son was Nara. His son was Chandana Dundubhi. His son was Punarvasu. His sons were Shuka and Vahuaka. Shuka begat Devaka. His sons were Ugrasena, Deva and Anupadeva. They had seven sisters who were given in marriage to Vasudeva. Their names are Devaki, Shruta-Devi, Mitra-Devi, Yashodhara, Shridevi, Satya Devi and Surapi. Kansa was the eldest of the sons of Ugra Sena, the names of his other sons, being Nyagrodha, Sunama, Kanka, Shanku, Satanu, Rashtrapala, Yudhamushti, and Sumushtika (25—33).

Rathamukha and Vidu-ratha were the sons of Bhagamana. The sons of Viduratha were Rajadhideva and Shura, while the former begat two sons named Shonashva and Shveta-Vahana. Shonashva had five sons, such as Shami, Shatrujit, etc. Shami begat Patithratra. His son was Bhajaka. His son was Hridika. Hridika had ten sons such as Krita-Varma, Shatadhanva, Devarha, Bhishma and others. Devarha begat Kamvalavarhi. His son was Asamanja. The sons of Asamanja were Sudanshtra, Suvasa and Dhrista. Dhrista married two wives Gandhari and Madri. Gandhari gave birth to Sumitra, while Madri became the mother of Judhajita. Dhrista had other sons such as Anumitra, Shini, and another. Anamitra begat Nighna. His son was Prasena, and Shatrajit (34—39).

Prasena obtained the gem known as the Samantaka from the sun-god. One day while Prasena was walking in the forest with the gem, a lion killed him and carried away the precious stone. The lion in his turn was killed by Jambuvana,

who met his doom at the hand of Hari. Hari obtained the gem from Jambuvana, as well as the hand of his daughter Jamvuvati, and went with the gem and his newly married spouse to the city of Dvaraka. The gem was given to Shatrajita, who was killed by Shata-Dhanva. Krishna killed Shata-Dhanva and recovered the priceless jewel, and placed it before Vala, the chief of the Yadus, through the hands of Akrura. Thus Krishna was acquitted of the charge of stealing the diamond Syamantaka. The man who reads these couplets, is sure to be cleared off of all false accusations, and to ascend heaven after death. Shatrajita had a son named Bhayankara, and a daughter named Satyabhama, who was wedded to Krishna and became one of his most beloved wives (40—44).

Anamitra begat Shini. His son was Satyaka. His son was Satyaki, while Dhuni was the son of Yuyudhana. His son was Yugandhara, while Svajhya was the son of Yudhajit. His sons were Rishava and Kshetraka, while Shafalka was the son of the former. His son was Akrura. His son was Sudhanvaka. Vasudeva and others were the sons of Shura, whose daughter Pritha (Kunti) was wedded to the king Pandu (45—47).

The gods of virtues, wind, and Indra respectively begot on Kunti, the queen of Pandu, three sons named Yudhishtira, Vrikodara, and Dhananjaya, while Madri, the other wife of the king, gave birth to Nakula and Sahadeva. Vasudeva begat Rama, Sarana and Durgama on his wife Rohini. While by his other wife Devaki, he had six sons, named Sushenaka (the eldest of them all) Kritimana, Bhadrasesna, Jarunya, Vishnudesaka and Bhadradesha, all of whom her brother Kansa put to death. After that, Devaki gave birth to Bala, Krishna and to a daughter named Bhadra in succession. Charudeshna and Shamva and others were the sons of Krishna by his wife Jambavati (48—51).

CHAPTER CCLXXVI.

SAID THE GOD OF FIRE :—The patriarch Kashyapa was incarnated in the shape of Vasudeva, while his wife Aditi (the mother of the gods) took birth as the gentle Devaki. Krishna, the supreme Bramha, manifest in the shape of a man, was born in the womb of Devaki and owned Vasudeva as his father. The manifold voice of the dumb but suffering humanity, ushered in his advent on earth, as this poor planet we live in, badly wanted a regeneration of her affairs. So the lord came at last to protect the pious, to establish true faith, to avenge the wrong, to remedy the evil, to extend his own kingdom on earth, to strengthen the cause of divinity and to destroy the demon of darkness (1—2).

Krishna had sixteen thousand queens, of whom Rukmini, Satyabhama, Satya, Nagnijiti, Gandhari, Lakshana, Mitavinda, Kalindi, Jambavati, Sushila, Madri, Koushalya and Vijaya were his most beloved. Rukmini gave birth to Pradyumna and others. Satyabhama was the mother of Bhima, etc., while Shamva and others were born in the womb of Jambavati, they all being the offsprings of the loins of Krishna, and numbering hundred hundred thousand in all. The Yadavas who had been living in peace under the security of the prowess of Krishna, and protected by his all-conquering and ever-victorious arms, numbered eighty-four thousand in all. Pradyumna, a son of Krishna, begat the war-loving Aniruddha on his wedded wife, the beautiful Vaidarbhi, while Aniruddha in his turn was blessed with a number of mighty sons like Vajra and others. Thus the mighty race of Yadu (Yadavas) could boast of thirty million and six hundred efficient, intelligent, and able-bodied sons, who had been demons in their previous existence, and assumed human shapes to create mischief on earth (3—8).

The god Hari, comes into the world in the shape of a man, to set right the evil which has its ordained place in the mechanism of the human society, and which being augmented with the dust of successive ages, threatens to choke up the fountain spring of all human action, and shakes the structure of society to its very foundation. O thou the foremost of the sages, who by constant meditation, have been able to realise the supreme bliss in their soul, the advent of the god on earth, is only to bring into the surface, the god in man, and to kill the demon of darkness that tries to benight the human soul. The conflict between the good and the evil, the light and the darkness, the gods and the demons, had occurred many times ere this, the conflict was to determine which of the two contending principles should prevail and reign paramount in the universe (9—10).

The first of these wars was fought by the god, incarnate as the dreadful Nrisinha (a being, upper-half shaped as lion, lower-half man), for the furtherance of the principle of absolute and universal good; the second war for the same end was fought by the Dwarf-manifestation of the Supreme Vishnu; the third was fought by the Boar incarnation, the fourth was fought on the occasion of churning ambrosia (Amrita Manthana) out of the primeval ocean; the fifth was that in which stars and constellations darted at their fiery neighbours and hurled destruction on one another, the sixth is known as the Ajivaka; the seventh and eighth were those in which the demons Tripura and Andhaka were killed, the ninth was that which witnessed the fall of the demon Vritra, while the others in which the demon Shalva, Halahala, Ghora, Kolahala, etc., were killed are named after the enemies of the gods respectively killed in them (11—12).

The god Hari, the protector of all the gods, was incarnated in the shape of a creature, half-lion and half-man, and killed the demon Hiranya Kashipu and placed his son, the devoted Pralhada, on his throne. The Dwarf-incarnation of god was

born in the womb of Aditi, and owned her husband Kashyapa as his father, cheated the demon king Vali of his kingdom of the three worlds, and restored it to Indra, the god of the celestials. The Boar-incarnation of the god killed the demon Hiranyaksha, the brother of the dreadful Hiranyakashipu, and lifted up with his tusks, the earth, still then under the waters of a universal deluge, and was worshipped by the lord of the celestials. The mount Mandara was transformed into a churning rod, and the trappings were made of the hundred headed Hydra, and the gods and the demons began to churn the primeval ocean. The god Hari made over the whole measure of nectar thus churned out to the gods (13—17).

In the war of the stars, the god Hari protected the gods and killed the demons of anger, envy, etc. In the war that witnessed the fall of the demon Tripura, the god Hara implored the aid of the god Hari, the protector of the gods, the destroyer of the demons, and he strengthened the arms of his devoted Ishana who was riding a chariot of the earth-goddess, driven by no less a charioteer than the eternal Brahma, and was thus able to burn down the demon to ashes. The god Hari, fondly attached to his beloved Revati, killed the demon Andhaka who afflicted the mind of his worshipful Hara, by attempting to carry away his darling Gouri. In the war that broke out between the gods and the demons, the god Vishnu, in the guise of a sea-foam, paved the way to the fall of Vritra and thus upheld the supremacy of the divine hierarchy (18—21).

Likewise the Parushu Rama-, (Rama wielding a battle-axe in his hand), incarnation of Vishnu killed many a demons, and exterminated the race of oppressive and turbulent Kshatriyas, and thus fulfilled his divine mission on earth. The god Hari killed the demon of poison, imbibed by his devoted Maheshvara, which was churned out of the primeval ocean at the last churning, and thus removed the

painful anxiety felt by the god for the safety of the latter. The demon Kolahala (uproar) who rent the skies with his infernal roarings, when the armed hosts of heaven met in battle the countless legions of fiends, drawn in martial array, was also killed by the god Hari, who thus once more vanquished the foe of eternal goodness, and preserved the gods in heaven. The kings, the princes of the blood royal, the holy sages, the Rishis, and the Munis should be all deemed as the incarnations of god, whether their names occur in the orthodox list of such manifestations or not (22—25).

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CHAPTER CCLXXVII.

SAID THE FIRE GOD :—Varga was the son of Turvasu. His son was Gobhanu. His son was Traishani. His son was Karandhamma. His son was Marutta. His son was Dushmanta. His son was Varutta. His son was Gandira. His sons were the mighty Gandhara, Kerala, Bhoja, Pandya and Kola, who were the founders of five mighty races of people, who ruled the five countries respectively named after them, as above enumerated (1—3).

Babhrusetu was the son of Drujhyu. His son was Purovasu. His son was Gandhara. His son was Dharma. His son was Ghrita. His son was Vidusha. His son was Pracheta who became the father of a hundred sons, of whom Anastreya, Sabhanara, Chakshu, and Parameshu became the founders of royal lines. Anastreya begat Kalanala. Kalanala begat Srinjaya. Srinjaya begat Puranjaya, whose son was Janamejaya. His son was Maha-Shula. His son was Mahamana. O Bramhan, Maha-Mana begat Ushinara and who also begat Nriga on his queen Nriga.

Nara on his queen Narā, Krimi on his wife Krimi, Suvrata on his queen Dasha, and Shivi on his queen Drishadvati (4—8).

Shini had four sons, *viz.*, Prithu Darbha, Viraka, Kaikeya, and Bhadraka, whose prosperous territories are respectively named after each of them. Titiksha was the son of Ushinara, while Rushadratha was the son of Titikshu. Rushadratha begat Paila. Paila begat Sutapā, whose son was Vali, the foremost of those who had practised asceticism. Vali begat Anga, Vanga, Sajhyaka, Pundra, Kalinga and Valeya, by dint of his sheer psychic force. Anga begat Dadhi-Vahana. His son was the king Divaratha. His son was Dharma-Ratha. His son was Chitraratha. His son was Satyaratha, who in his turn was the father of Lomapada (9—13).

Lomapada begat Chaturanga. His son was Prithulaksha. His son was Champa, who begat Haryanga. Haryanga begat Bhadraratha, whose son was Vrihatkarma. His son was Vrihadbhanu. His son was Vrihatmabana. His son was Jayadratha. His son was Vrihadratha. His son was Vishvajit. His son was Karna. His son was Vrishna Sena. His son was Prithu Sena. These kings belong to the race of Anga, and now hear me narrate the race of Puru (14—16).

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CHAPTER CCLXXVIII.

SAID THE GOD OF FIRE:—Puru begat Janmejaya, whose son was Prachinnanta. His son was Manashya. His son was Vitamatha. His son was Shundhu. His son was Vahu-vidda. His son was Sanyati. His son was Rahovadi. His

son was Bhadrashva, who begat ten sons, *viz.*, Richeyu, Kusheyu, Sannajeyu, Ghriteyu, Chitreyu, Sthandileyu, Dharmeyu, Sannateya, Kriteyu and Matināraka. Matinara begat Tansurodha, Pratiratha and Pursta. Pratiratha begat Kanva. Kanva begat Medhatithi; while Tansurodha had four sons *viz.*, Dushmanta, Pravira, Sumanta and Vira. Dushmanta begat the illustrious Bharata on his queen Shakuntala, whence this country has got the epithet of Bharata-Varsa. Bharata was the first of the line of kings, known as the Bharatas (1—7).

The race of Bharata having been exterminated through the wrath of his mother, the Maruts invited Bharadvaja, the son of the holy sage Vrihaspati, to perform a religious sacrifice, whereby an heir might be born to the throne of Bharata. Bharadvaja performed the sacrifice and did all that was needful, and Vitaka was born in consequence who revived the extinct race of Bharata and reopened the line of succession. Vitatha in his turn begat five sons, *viz.*, Sohotra, Sohata, Gaya, Garbha, (several Puranas read Garga), Suketu and the magnanimous Kapila. He had two other sons named Koushika and Gritsapati. The sons of Gritsapati were the Bramhanas, the Kshatriyas and the Vaishyas and Dirghatama, from whom Dhanvantari came into being (8—11).

Dhanvantari begat Ketumana. His son was Hemaratha, better known as Divodasa. His son was Pratardana. His sons were Bharga and Vatsa. Vatsa begat Anarka. His son was Kshemaka. His son was Varshaketu. His son was Bibhu. His son was Anarta. Bibhu had another son named Sukumaraka, whose son was Satyaketu (12—14).

Vatsa begat Vatsa-Bhumi, while Vrihat had three sons, *viz.*, Ajamidha, Dvimidha, and Purumidha. The invincible Ajamidha begat Janhu on his wife Keshini. The mighty Janhu begat Ajakashva, whose son was Valakashva. His son was Kushika. His son was Gadhimirdraka. Satyavati was the daughter of Gadhi, while the illustrious Vishvamrita

was an offspring of his own loins. The sons of Vishvamitra were Devarata, Katimukha, and Shunah-shepha, the name of his other son being Ashtaka (15—18).

Ajamidha begat Shanti on his queen Nilini. Shanti or Sushanti begat Purujati, whose son was Vajhyashva. The five sons of Vajhyashva, who became kings, were named Mukula, Srinjaya, Vrihadishu, Yavanira, and Krimila, who are better known in history as forming the group of five kings (Panchalas). The sons of Mukula, known as the Moukuleyas, were begotten on his wife by appointment. Panchashva was the own begotten son of Mukula. Panchashva begat Mithuna, Divodasa and Ahalya. Shatananda was the son of Sharadvata by his wife Ahalya. Shatananda begat Satyadhrik, whose son was Mithuna (19—22).

Divodasa begat Kripa and Kripi, while Maitreya was the son of Somapa. Srinjaya begat Pancha Dhami, whose son was Somadatta. His son was Sahadeva. His son was Somaka. His son was Jantu. His son was Prishata. His son was Drupada. His son was Dhristadyumna. His son was Dhristaketu. Ajamidha begat Riksha on Dhumini. Riksha begat Sanvarana. His son was Kuru who migrated from the holy city of Prayaga and founded the kingdom of Kurukshetra (23—26).

Kuru begat Sudhanva, Sudhanu, Parikshit and Arimejaya. Sudhanva begat Suhotra. His son was Chyavana. Seven other sons were born unto the king by his queen Girika, through the merit of propitiating the holy sage Vashishta. Their names were Vrihadratha, Kusha, Vira, Yadu, Pratyagraha, Vala and others. Vrihadratha begat Matsakali, and Kushagra. Kushagra begat Vrishabha. His son was Satyaluta. Sudhanva had a son named Urja. His son was Sambhava. His son was Jarasandha. His son was Sahadeva. His son was Udapi. His son was Shrutakarma. The virtuous Janamejaya was the son of Parikshita (27—31).

Janamejaya begat Trasadasyu. Janhu begat Suratha,

Shrutasena, Ugrasena, and Bhimasena. Janamejaya had two sons Suratha and Mahimana. Suratha begat Vidura. His son was Riksha. Bhimasena was the son of Riksha, the second. His son was Pratipa. His son was Shantanu. Shantanu begat Devapi, Valbika, and Somadatta. Valihika begat Somadatta, Bhuri, Bhurishrava and Shala. Shantanu begat Bhishma on the goddess Ganga and Vichitra-Virja on Kali. The holy Krishna Dvaipayana begat Dhritarashtra. Pandu and Vidura on the wives of Vichitravirja by appointment (32—37).

Kunti, a wife of Pandu, gave birth to Yudhishthira, Bhima and Arjuna, by the blessings of the gods, while his queen Madri gave birth to Nakula and Sahadeva through a similar divine agency. Arjuna begat Abhimanyu on Shubhadra, while Parikshit was the son of Abhimanyu. Yudhishthira, Bhimasena, Arjuna, Nakula, and Sahadeva respectively begat on Draupadi, the joint wife of the Pandavas, sons named Pati, Vindhya, Shatakirti, Shatakrarma and Shatanika. Bhimasena on the other hand begat Ghatotkacha on his monstress wife Hidimva. O Bramhan, innumerable kings had sprang from the line of Bharat. The eternal time is but another manifestation of the god Hari, and as such, calls new princes into being, to maintain law and order in the world, and humble them to dust who are found wanting in their kingly virtues. O thou twice-born one, the god Hari should be worshipped in spirit of all humility, and the self-controlled votary should pour libations of clarified on the sacred fire, to secure his eternal rest in peace and benediction (38—41).